# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Dr A H Strickler 14Feby83


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## Poetry.

### THE IMMORTALITY OF LOVE.

We must not doubt, or fear, or dread, that love
for life is only given,
And that the calm and sainted dead will meet
estranged and cold in heaven:
Oh, love were poor and vain indeed,
Based on so harsh and stern a creed!

True that this earth must pass away, with all the
starry worlds of light,
With all the glory of the day, and calmer tender-
ness of night;
For in that radiant home can shine
Alone the immortal and divine.

Earth's lower things—her pride, her fame, her
science, learning, wealth, and power—
Slow growths that through long ages came, or
fruits of some convulsive hour,
Whose very memory must decay—
Heaven is too pure for such as they.

They are complete: their work is done. So let
them sleep the endless rest.
Love's life is only here begun, nor is, nor can be
fully blest;
It has no room to spread its wings
Amid this crowd of meaner things.

Just for the very shadow thrown upon its sweet-
ness here below,
The cross that it must bear alone, and bloody
baptism of woe,
*Crowned and completed through its pain*
We know that it shall rise again.

—*Adelaide Anne Procter.*

## Communications.

For the Messenger.

### REPORT ON THE STATE OF RELIGION —UNITED STATES SYNOD.

Your Committee on the State of Religion beg leave to report, that the reports of the respective Classes indicate, that, when we come to sit in judgment on the religious and moral condition of our ecclesiastical domain, it is well to say but little and to say that little well.

The Classes give devout thanks for many favors of a beneficent Providence, bestowed in the economy of the Christian life. All the reports have it in strong terms, that the Word was faithfully preached, the sacraments properly administered, and all the agencies of Christian nurture kept in distinctive force.

We are told that there was much increase in numbers, prosperity and strength, yet it is not concealed, that there is still much evil to overcome, and large growth necessary, in that, which is already right and good. The educational economy of the faith, as it is understood and enforced by us is reported as coming to clearer and more effective practical enforcement, while we are admonished, however, that even in this thing, in which we have all along been traditionally most orthodox and active, we are yet far from such a degree of practical efficiency, as both the Gospel and the circumstances of the times demand.

We are told very positively that benevolence is increasing, and that large sums of money are flowing into the Lord's treasury. These things being so, we are in a happy line of prosperity and future success. Just in this very particular have we been too long seriously at fault, and if now at last, our finances are rising to a level with the crying demands of the situation, we may well pause and give thanks to God, that now, at this late day, we have the good fortune of being delivered from the pinching narrowness of our past financial history.

Some of the reports also state that the circulation of our various Church periodicals has been largely increased, and that our publication interests generally, are in a more flourishing condition than before. This is another cause for hearty congratulation. General intelligence is one of the necessities of the times. The printing press is an engine of power which no Church can afford to ignore at this stage of modern history, and we may well consider ourselves happy ecclesiastically and confessionally since we are waking up to a proper sense of this fact.

The matter of discipline and effective government also claimed the attention of the lower judicatories. What is reported of this matter is sufficient to show that the mind of the Church is led to grapple with it as of cardinal importance. The enforcement of discipline, it is suggested, is involved in much difficulty and delicate responsibility. This may be the reason why there is such a backwardness to enforce its just claims. And when we are confronted with the necessity of good government as a warrant of genuine freedom and of social and moral strength, there is a universal acknowledgment of the necessity of compact organization for the purpose of confessional growth. In response to this growing demand the cry comes up from the Classes below and down from the General Synod above, that improvement is needed and that it is already in process of coming. Such are the main points on which we are required to touch in this our report. And we may be allowed here to say with double emphasis, that from these things it would seem that there is call for special rejoicing in the history of our Zion. For if in connection with our well-known devotion to the theory and customs of educational religion, we are falling in boldly and generously with the reigning current of organized practical beneficence, then we have reached the dawn of a new era in our denominational life and growth. May heaven forbid that this bright picture which has come up before us so auspiciously through the voice of the churches, should vanish before our eyes and we be left sad and stricken by the force of a just disappointment.

Here we may turn away from the pleasant task of considering the cardinal issues of church history and church work, and turn to the dread realities of the article of death.

West Susquehanna Classis reports the death of Rev. A. B. Casper and Rev. Henry S. Bassler, and also that of some prominent elders.

Lancaster Classis records the departure of Rev. Henry A. Friedel, and also that of some prominent elders.

Philadelphia Classis brings us the news that the Revs. J. S. Vandersloot and J. Hannaberry have been called up to join the hosts of the sainted dead.

These obituary notices of our departed brethren furnish perhaps the most fitting close of what we have to say as a committee to this reverend body about the state of the churches. We do not claim that we have covered the whole ground, so as to take in every particular, yet we have touched upon such vital points as will not fail to give a fair idea of the actual condition of the territory we here represent, and of the hopes we are encouraged to entertain. And now, unto the God of peace be worship and glory, world without end.

Respectfully submitted,

I. E. GRAEFF, *Chairman*

For the Messenger.

### SUPPORTING THE GOSPEL.

The true believer longs and labors to uphold and support the gospel because he has heard it and received its heavenly influences and benefits. To support the gospel is to him, not simply a sacred duty but a blessed privilege. What is supporting the gospel? Is it to encourage, by our means, benevolent institutions of various kinds? Can any one support the gospel and not support the ministry? Is there a difference between the support of the gospel and that of the ministry? Certainly not, and yet many make this difference without a distinction. Many presume that the money given towards the support of the ministry, is for their temporal welfare—that they are *hired*, and therefore are under special obligations to show, in some worldly way, that they are worthy of such support. Some even go so far as to maintain that the pastor is *hired* and therefore he must earn his money by making *social visits* and traveling through his field.

The minister proclaims the glad tidings of salvation. To give to his support is not, first of all, for his temporal welfare—that is but a secondary consideration—but that the gospel may be proclaimed in the community and the Lord Jesus Christ recognized as the Saviour of the world. To be challenged to support the ministry is to be challenged to support the gospel. It is not supporting the gospel if we refuse to support the ministry.

Why then is there a distinction made? When such a difference is made it grows out of the temporal relation of pastor and people. The wants of the pastor stare them in the face, hence they must give and are challenged to give to meet those temporal wants. The pastor speaks from the pulpit of "my support," and the deacon approaches the people with, "how much can you give towards the support of our pastor this year?" Thus the idea of the support of the gospel recedes into the background and the giver's attention is directed to the temporal rather than to the spiritual meaning of giving.

The reverse would be true if the pastor would speak of the "support of the gospel" from the pulpit, and the deacon approached the people by, "how much can you give towards the support of the gospel this year?" Giving is an act by which one either recognizes Christ or rejects Him. For this reason every member of the community ought to be challenged to support the gospel—to recognize or reject Christ. The deacon that asks only members of the church to support the gospel fails to fulfill his whole duty.

To me it seems the thought here presented is worthy the attention and consideration of all interested in the spread of the gospel. More is attached to the way in which men are addressed, than the most of us imagine. If Christ is the way as well as the truth, and the life, then the way of approach must be through Him. If our mode of approach is such as to draw the attention of the one challenged away from Christ, it cannot, certainly, be the proper way.

SIGMA.

For The Messenger.

### THOUGHTS ABOUT A NEW CHURCH.

Tamaqua, Pa., is receiving another gem for its beautiful crown. This time it is not nature, but grace that gives it. A new *church* is being built in this pretty town. It will be a Reformed Church. Its neat and symmetrical steeple already points the weary pilgrim to the "land of pure delight, where saints immortal roam." As my eyes beheld this beautiful structure, several thoughts came into my mind which I cannot refrain from telling, in the hope that others may profit by them.

1. *The location.* I thought can it be possible that this building shall belong to our denomination? Our plan usually is, to build on the hill top and away from the people. Not so in this instance. The building stands on one of the finest streets in the town; central in fact, and easy of access. Why cannot our pastors and people, who contemplate building new churches, profit by this adventure? The location always augurs the success or failure of any church. There was a time when people would travel for miles to the sanctuary, but in that age there were no railroads, street cars and coaches. Oftentimes we build our churches in portions of a town where we cherish the hope that houses will be built, but until that time comes, other denominations have taken our material and we have nothing left but the building. It is high time that we awake and select the most convenient sites for our churches. Rather have a less expensive building and a more eligible location. We should remember that there may be such a thing as convenience even in the progress of the Christian church.

2. *The building.* A beautiful church will attract the people and exert a healthful influence in the community. The Lord dwells in the beauty of holiness and promises—"I will glorify the house of my glory." In erecting a church edifice we should consider its size and shape. A great deal depends on the proportion of a building I care not how fine the furniture or how costly the embellishments, if the building lacks symmetry it will mar its beauty. In this respect we also note an improvement in the aforesaid structure. The basement story measures 11 feet. This is an unusual height, but it only adds to the comfort of the people and to the external appearance of the church. The main room, I predict, will be comfortable to the hearer and easy for the preacher. Many hearers can attribute their stupidity to an uncomfortable pew and many a clerical sore throat finds its origin in a badly constructed building.

3. Such a location and building in a thriving town, *deserves the prayers and assistance* of our good people. The congregation needs help in the way of encouragement. I mean the kind of encouragement that does help. The pastor is anxious to adorn the church with memorial windows. Some persons have already made pledges. Are there not a few more liberal souls in the church who will come up to the help of the Lord in this place? Sometimes we assist weak congregations that give us no assurance of a safe investment. No one need fear in this case. We prophesy that the day is not far distant when this congregation will help in sustaining our struggling missions and in restoring the waste places of the earth.

Pastor I. E. Graeff is doing a noble work, whereof we can be glad. May the Lord of Hosts strengthen him in his arduous labors, and permit him to enjoy the harvest that will follow such a faithful seed-time.

A. R. B.

Pottsville, Pa.

## Selections.

### MORE ABOUT KANSAS.

In compliance with the requests of different friends in the East who have liberally contributed to our Church here, and according to our own promise, we are now under obligations and duty bound to give at least a short account of our town and country. And this we do the more cheerfully, not only to comply with the wishes of others, but also in defense of our Church in the West. It is not at all our intention to hurt the feeling of, or to cast undue reflections upon anyone; but certainly it is no more than right for us to notice the slurs that are thrown upon the interests of our Church and State. The readers of THE MESSENGER will doubtless still remember the article over the signature of "D. H. R." in THE MESSENGER of August 29th inst; and, especially, should they read with care and consideration the following sentence taken from said article: "The missionary operations of the Church seem inclined to drift to distant States, where grasshoppers, chinckbugs, droughts, and tornadoes visit the tillers of the soil so frequently, in preference to inviting fields nearer home." Whether the gentleman, from whom we quote, had reference to the State of Kansas when writing the above language is not for us to say here, but surely the mistatements in regard to Kansas, and the vain belief of many incline us to at least think so. The question however, arises, is the gentleman right in pleading for the establishing of churches in his own State at the expense or detriment of other churches? And will his statement in regard to grasshoppers, chinckbugs, drouths, and tornadoes bear the test of history and statistics? That Kansas has had a mild plague of grasshoppers in the far past, no one would dare, or even wish to deny. That chinckbugs and short droughts have occasionally annoyed us is true. And to assert that tornadoes and storms never visit us would be folly, but has not every other State its troubles, and its drawbacks and losses more or less by these and other kinds of unavoidable misfortunes? The rain and the crops of Kansas for several years just passed will favorably compare with those of any other State in the Union. And we venture the assertion that Rice County, Kansas, annually ships more grain (not to say anything about the immense amount of hogs and cattle) than Kalamazoo Co., Michigan. And, again, who would not say the forest fires of Michigan have destroyed more property than the grasshoppers ever did in Kansas? And is it not a historical fact that other states, east and south, have been more frequently visited during the past Summer by tornadoes than Kansas has? But should these misfortunes visit us more frequently than they do others elsewhere, is that any reason why the 'missionary operations" should not visit us also? We bid the missionary work in Michigan God speed, but then it should go along beside, and hand in hand with ours. For if our Church people are here, and we know they are, they should hear the word of God, whether they are poor or rich, whether they are oppressed or comforted. But how shall they hear without a preacher? The number of churches in our country, and their thriving condition are sufficient evidence that missionary work here is not in vain, and the Word preached does not return void. Just think of Rice County, not only in regard to its church extension, but also of its agricultural progress. Ten years ago buffaloes by the thousands roamed over Rice County, and men were almost as rare there as buffaloes are now. But to-day our (Rice) county is comparatively all under good cultivation and yielding for its tillers exuberant crops of wheat and corn. And we do not wonder at such progress, since farming here is more of a pleasure than burdensome labor. One man with a team can easily cultivate from sixty to seventy acres of corn and besides help gather a wheat crop. Harvesting and threshing wheat are our jubilee times. One harvester with ample force will head and stack from twenty to twenty-five acres of wheat or oats per day. And it is not uncommon for steamers to thresh one thousand bushels daily. For Lyons (our town) fully as much can be said with respect to its improvement. Six years ago, the soil upon which Lyons now stands, still yielded to the plow and brought forth wheat and corn. Now Lyons as our county seat is a thriving and rapidly growing town of about one thousand inhabitants with one rail road, a fair ground, one creamery, one large flouring mill, three grain elevators, a fine court house, a school-house costing twelve thousand dollars, four churches, and four Sunday-schools.

However lest some one think we say too much for our town and county I will produce part of a letter written by Rev Stauffer of Ill.: "In a hack," says he, "I went ten miles north of Sterling to Lyons. On the way I found P. G. Carter who owns 500 acres of land, including 60 acres of natural timber along Cow Creek. He has 125 head of cattle that he can winter in the timber almost as well as he can in a barn. Last year he raised 3000 bushels of Irish potatoes and five hundred bushels of sweet potatoes. He has two acres of cabbage that will yield 10 000 heads. Lyons is only about six years old and is surrounded by one of the richest agricultural regions of the state, and many large and cultivated farms."

We have been in twelve different states and nowhere else have we found such a genial and healthy climate as in Rice county. Then in behalf of all that has been said, is not Rice county a place for "missionary operations," instead of a place of grasshoppers, chinkbugs, drouth, and tornadoes?

And further, Lyons is the centre and seat of Rice county; Rice county is the central county of Kansas, and Kansas is the central state of our country. And hence, may we not hope that some day our national house will be here and our posterity welcome here the "big men" of our country to make their congressional speeches?

ALLEN R. HOLSHOUSER.

Lyons, Kansas, Sept. 17th, 1883.

—*Christian World.*

If you would learn self-mastery, begin by yielding yourself to the one great Master.

# Family Reading.

## A WOMAN.

Grace S. Wells.

The poet's laurel-wreath she doth not wear,
Since in her busy life she seldom writes
The poems that she lives; yet on the heights
With native sympathy her soul doth share
The poet's keen delights.

She neither seeks nor gains the world's acclaims,
Though rarest gifts are hers of mind and face;
More proud is she to fill her simple place,
And wear what seem to her the dearest names
That womanhood can grace.

Her joy it is to guard her loved from pain—
To take from them the burdens hard to bear;
To give her days, her nights, her life, to care
For those who, loving her, yet entertain
Their angel unaware.

And more than artist's patience she doth give
To tasks of motherhood, since not alone
High dreams are clothed in color, form or tone;
Wrought from the lives that human beings live
Is highest beauty known.

On such as she the world may not bestow
Its vain applause; far from all vulgar strife
She dwells content, if through her hidden life
Her loved the meaning of the name shall know
Of mother and of wife.

## HOME HAPPINESS.

By Mrs. Margaret E. Sangster.

"My father," said the servants of the Syrian nobleman, as they saw him fretted and vexed when Elisha had told him to bathe in the waters of the Jordan (only that, and the simple cure seemed to him a mockery)—"my father, if the prophet had bid thee do some great thing, wouldst thou not have done it?"

There was the ring of sterling wisdom in the straightforward question. It might equally be asked in many a household to-day. The homes are not few in which there are needless frictions, pettish outbursts, small exasperations, and a daily subtraction from the happiness which ought to reign in every Christian family, just because the inmates act the part of Naaman.

For, to go at once to the root of all the discord and trouble which vexes people in this world, you have but to write the little word, sin, and sin is a far worse leprosy than the disease so dreaded by the Orientals. We are very apt to think of sin as a far-away, abstract thing, a thing which breaks into banks, and commits flagrant crimes, and colors speech with blasphemy. We forget that it is sin which whets the edge of sarcasm at the table, and tramples on the rights of a little child, and denies husband or wife a perfectly reasonable request.

For sin, as for Naaman's leprosy, there is only one cure, "Wash and be clean."

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath the flood
Lose all their guilty stains."

The home in which parents and children live together the Christian life, in constant and mutual dependence on the Saviour, ought to be a happy one, with no shadows or jars.

Still, so imperfectly sanctified are many who are really converted, that there is a lower sense in which they might be asked whether they would not do some great thing, if it were required, and why they ignored the lesser thing quite in their power.

Home happiness depends far more on apparent trifles than on amazing revolutions and radical performances of any kind. Externals have not much to do with it, and love in cottage or palace does not flourish, if persistently snubbed, trodden on or even neglected. The flower of domestic peace needs care. Conventionalities should be regarded, even among brothers and sisters.

Politeness is a breakwater against bad temper and ill-natured fault finding, which has not been surpassed by any modern invention.

To acknowledge by a gentle word of thanks every courtesy, to ask, not to demand, to say please, to hide a frown and present a smiling face in the company of those at home, are easy things which should be taught and habitually expected, wherever young people are growing up.

Nobody enjoys living where there is perpetual nagging and bickering. Instinctively all well-bred persons put quarrels and complaints into the background, when strangers are present. But in some houses brothers and sisters are allowed to exchange sharp speeches, and make derisive comments, at each other's expense, while their parents are deaf and blind to the shameful scenes. Sometimes parents so far forget themselves and their official dignity, as to utter harsh words of reproof and retort before their children. Farewell to home happiness then! The dove of peace cannot fold her wings over so dishonored a hearth, and mournfully flits away.

Good manners are an armor of proof against a host of small worries and vexations which sting like nettles. Therefore should we insist on their cultivation. Very much more than the thoughtless person is willing to admit, is home happiness dependent upon planning, upon care-taking, upon a wise administration of small things, upon attention to details, and upon routine.

Never to suffer an unkind word or tone to pass without rebuke is the manifest duty of the mother, who is, of course at the head of indoor affairs. Nor should she think that it matters little whether or not her kingdom is happy. From the happy home, the man goes forth to his business or his work, clothed upon with strength. The child trips to school gaily with mother's kiss on her lips, and a feeling that all is right in the home where dear mother will stay till school is over. The boy, set adrift on the world's tide and met by temptations, is better able to resist them, if he has been brought up in a tranquil, beautiful and harmonious home.

The homes of the future will be modelled on those of to-day. Good, considerate husbands, gentle, sweet-mannered wives are not made by chance; they are being wrought out and developed in the happy households, wherein the dwellers have already a foretaste of heaven.—*Interior.*

## WORK, NOT FEELINGS.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feelest or not. Thou canst not love when thou wilt; but thou art bound to fight the hatred within thee to the very last. Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changest; nay, He has an especial tenderness of love toward thee, for that thou art in the dark, and hast no light, and His heart is glad when thou doest arise and say, "I will go to my Father." For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him, "My God, I am very dull and low and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child, forsake me not." Then fold the arms of thy faith, and wait in quietness, until light goes up in thy darkness.

Fold the arms of thy faith, I say, but not of thy action: bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—*Geo. Macdonald.*

## A DREAM.

[From the French.]

One day a man, who had many vexations, went to his home full of discontented thoughts about every thing and every body—even about himself. While he was satirizing the world and all in it he fell into a profound sleep. He found himself transported into a delightful solitude, far from the world which had displeased him and wounded him with its faults. He was walking with tranquil joy in a forest which surrounded his cottage and protected it from the winds of Araby; and under its cool shades he felt that he had fled securely away from all the faults and follies of men.

The sun, just rising from the horizon, gilded the verdure with its rays, and gave a transparency to the foliage. He heard the song of a multitude of birds; he listened attentively to all their accents, and observed a great variety in them, as well as in the forms of the birds, the manner of their flight, and their plumage. The nightingale, the black-bird, the raven, the linnet, the jackdaw, the eagle, the turtle-dove, were singing, whistling, croaking, squeaking, cooing, skipping, fluttering, flying or gently hovering.

Suddenly he felt an intelligence given to him which enabled him to understand their language. He found the eagle was rallying the owl on his sight—or, rather, the want of it; the turtle-dove spoke with great heat about the bad manners of the sparrow-hawk, who, in turn, had only contempt for her feebleness; the blackbird made jokes upon the eagle's voice; the jackdaw and the magpie bewailed their injuries; they reproached the raven with the sadness of his countenance, and they discovered that the sparrow had a very common look.

Just then a very extraordinary figure was seen descending from the sky. His body was like the snow, covered with delicate petals of roses. He had great blue wings, whose tips were golden; his hair was as black as ebony; his eyes were the color of his hair, and so piercing that no hypocrite could bear his glance. He came slowly down, and rested upon a plane-tree whose top towered above the cedars of the forest. He called the different species of birds by their names, and they all bowed down around him upon the branches of the cedars; he commanded silence, and said to them: "Hear what I have to reveal to you on the part of the Great Being. You are all equal in merit, but you have different qualities, because you are destined to different duties. The eagle is born for war; his voice, an expression of strength, cannot have harmony; the owl could not surprise, in the darkness, the insects and reptiles from which he frees the earth if his eyes could bear the brightness of the sun; the nightingale and the linnet have delicate organs given to them, that their voices may be soft and sweet; the turtle-dove, born for love, keeps in the shade where nothing can take from her the pleasure of loving; could the beak and the claws of the sparrow-hawk add anything to this pleasure? Remain what you are without regret, and without pride; yield each to the different propulsions of your nature, and see in your species only differences, and not defects."

At these words the birds dispersed into the forest, and as the genie rose into the air again he cast upon the fault-finding man a look full of meaning. The piercing glance awoke the sleeper. "Is it possible," said he, "that I have been exacting from the judge the suavity of the courtier, from the priest the frankness of the soldier, from the merchant the disinterestedness of the sage, and from the sage the activity and energy of the ambitious man? It is I whom you have come to instruct, O, celestial genie! Your lessons shall be engraved on my heart, and my lips shall repeat them among men."

## "TUNNELS IN OUR LIVES."

I have recently been reading the letters and diary of a pious, gifted young Scotch lady, who was an invalid and travelled abroad for her health. After having described, in one of her letters, her passage through the Mount Cenis Tunnel, she thus moralized:

"We have tunnels sometimes in our lives—long, dark places filled with sadness and gloom, and God does not tell us what they mean—we could not understand; but wait, and in good time come the sunshine and the flowers."

How well does this accord with the experiences of the people of God generally! Rarely will you find one who has not met with such passage-tunnels of greater or less length, and of more or less darkness and gloominess in the pilgrimage of life. So was it with the saints of ancient times. So was it with Abraham in his journey of three days with his beloved Isaac to Mount Moriah—a dark tunnel all the way. So was it with Job during that sad period of his history, of which we read in the book that bears his name. A long, dark, unalleviated night was that! And so was it oftentimes with David. How many were the dark passages in his troubled life.

Not greatly unlike theirs has been the experience of modern saints. Not unlike was that of the young lady from whom we have quoted. Her illness was to her a long night of affliction. And for one cause and another such nights have been common with the people of God of all times and of all countries. With some it has come from sore bereavements; with some from frustrated plans and for "purposes broken off," and with others from the hidings of their Father's face. They have walked in darkness, seeing no light.

But take courage, all ye benighted and troubled souls; the dark tunnel will ere long be passed through, and you will emerge from it amid bright and joyous scenes. To quote again from the diary already mentioned:—"Most beautiful day! However dark the day may be for a time, sunshine always come again." Fairer far than sunny Italy is that heavenly land toward which you are journeying. Your days of gloom and sadness will all soon be past and gone forever. Soon will "come the sunshine and the flowers," the "never withering flowers." Soon will you have become an inhabitant of "the city that hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." All tears forever wiped away, you shall dwell amid the splendors of a cloudless, eternal day.—*N. Y. Observer.*

## THE SURPRISES OF THE WORD.

Mrs. Elizabeth Prentiss, the gifted author of "Stepping Heavenward," in writing to a friend, said: "I was greatly struck with these words yesterday: 'As for God, his way is perfect.' Think of reading the Bible through four times in one year, and nobody knows how many times since, and never resting on these words! Somehow they charmed me."

These surprises—for we may justly call them such—are constantly occurring in the experience of the diligent Bible student. It is not alone to the learned that such disclosures are made. How often to the simple, sincere searcher after truth the blessed inner meaning breaks upon the soul with marvelous fullness! These periods of illumination are usually most frequent when some unexpected trial has befallen us, or when we are most deeply impressed with the emptiness of mere earthly things. God in great mercy seems to reserve rich treasures for special emergencies, thereby causing us to rejoice in the fact of His unfailing providence over us. These fresh revelations to the individual mind are sometimes like audible voices from the most holy place, the very sanctuary of God. One thing is most peculiar in all this; the frequency of such visitations depends upon the faithfulness with which they are made known to others. Whoever, whether by false humility or by inattention to the gracious illumination, neglects to glorify God in the use of the gift cannot long hope to be the recipient of such favors.

## OUR FRUIT IN OTHERS.

We live in the lives of others more than in our own. Where is the handful of grain which we flung so recklessly away upon the new-ploughed field a little while ago? There it is in the green field and in the ripening grain, and, in a little while, in the full corn in the ear. And where are the toils, and tears, and self-denials which we have expended for the Lord? Yonder, in those disciples whom we have brought to the Lord. "Except a kernel of wheat fall into the ground and die, it abideth alone," says Christ; "but if it die, it bringeth forth much fruit." The same is true of the disciple as of the Lord. We die in expending energy, in exhausting toil, in tiresome self-denial for the good of others; but thus do we minister life to others. As the Apostle has written, "So then death worketh in us, but life in you." It was on this ground that he could say to his converts, "*But now we live if ye stand fast.*" Each of us is but a branch of "the true Vine." If our substance has been taken to nourish and make fruitful some other branch, we have but followed the Master.

John Newton received into his church a young and uncouth Scotch lad, who soon attracted his attention; for, though rude of speech, the love of Christ shone conspicuously in his words. The good minister got one of his wealthy parishioners to give him an education, and fit him for the ministry. A few years passed, and that young man was in India, known as Claudius Buchanan—a name more illustrious in the annals of British rule in India than those of Hastings and Clive. It was he who wrote the "Star of the East," whose beams lured Adoniram Judson to Burmah, to preach the gospel to the heathen, and with him and after him scores of others. If when John Newton lay dying some one had come near to him and said, "Well, good sir, your work is done; your life is ended," he might have pointed across the sea to Buchanan and said, "I live in that man yonder, whom I brought to Christ and prepared for service in the great work of missions."—*The Watchword.*

## GOSSIP REBUKED.

The *Advocate and Guardian* gives an incident that may prove a suggestion to all of us.

One day the conversation at dinner in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added:

"I can't endure her, and I believe I will not return her call if she comes here again."

Her husband, who had hitherto remained silent, replied:

"She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness."

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such a sinful conversation. Let us take warning, and speak of those about us as we will wish we had done when

"Death sweeps their faults with heavy hand,
As sweeps the sea the trampled sand."

## AN EMPTY NEST.

By William M. F. Round.

Two little birds in a nest
In a lilac bush at my door;
The nest is swinging there now,
But the birds are there no more.

Glory of purple bloom,
In the spring-time, long ago:
The Spring went by—lang syne,
And the Winter is here with snow.

Do you ask me—"Where are the birds
That chirped in the little nest?"
They have flown away, my child,
To the land the birds love best.

"And where is the birdie-land?"
Far, far in the deep blue sky,
Where the birdies sing and sing,
And where never cometh a cry.

Two little children at play,
In the sunshine there by the door:
The sunshine is empty now,
For the children are there no more.

Be comforted, stricken heart,
And learn of the empty nest:
Thy darlings too, have gone
To the land that they love best.

Look through thy blinding tears
Far into the deep blue sky,
Where, folded in loving arms,
You'll find them by and by.

—*S. S. Times.*

## HOUSEHOLD CUSTOMS IN JAPAN.

When a woman reaches her house, she takes off her sandals, pushes aside the sliding doors of paper, and enters in her stocking feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes have but two or three rooms. In the kitchen is a large stone box with ashes and burning coals in it. This is called the hibachi, and over it the rice is cooked. There is no chimney in the kitchen; but the smoke goes out either through the broad, open door or through an opening in the roof. After the rice is cooked, it is put into a small unpainted wooden tub. At dinner-time, the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit upon the mats, the tub of rice is in the centre, and each one dips into a bowl of rice sufficient for himself. They often pour cold tea over the rice, and always eat it with chop sticks. Fish, sweet potatoes, and a pickle are sometimes served with a dinner.

Japanese houses often have but one sleeping-room, which is occupied by the entire family. When guests come, they share it with them. The beds consist of heavy comforters. They are spread out on the mats at night, and put away in the closets during the day. Each person lays his head on a little wooden pillow, constructed with a hollow place in which the head rests. In some room in the house is a closet containing a shelf for gods, and upon this shelf stand all the household idols, which have come down as heirlooms of the family from generation to generation.—*Christian Intelligencer.*

## CLOSE QUESTIONS.

"Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace."—*Bishop Foster.*

## HUMILITY.

If thou art a vessel of gold, and thy brother but of wood, be not highminded: it is God that maketh thee to differ; the more bounty God shows, the more humility He requires; those mines that are richest are deepest; those stars that are highest seem smallest; the goodliest buildings have the lowest foundation; the more God honoreth men, the more they should humble themselves; the more fruit, the lower the branch on which it grows; pride is ever the companion of emptiness. Oh how full was the apostle, yet how low was his language of himself—least of all saints, last of all apostles, chief of sinners; no sufficiency to think, no ability to do; all that he is, he is by divine grace.

Yes, thank God! there is rest—many an interval of saddest, sweetest rest—even here, when it seems as if evening breezes from that other land, laden with fragrance, played upon the cheeks and lulled the heart. There are times, even on the stormy sea, when a gentle whisper breathes softly as of heaven, and sends into the soul a dream of ecstasy which can never again wholly die, even amidst the jar and whirl of waking life. How such whispers make the blood stop and the very flesh creep with a sense of mysterious communion! How singularly such moments are the epochs of life—the few points that stand out prominently in the recollection, after the flood of years has buried all the rest, as all the low shore disappears, leaving only a few rock-points visible at high tide!—*F. W. Robertson.*

A little boy was deeply interested in "The Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day he came to his grandma and said:

"Grandma, which of all the people do you like the best?" "I like Christian," was the reply, giving the little boy her reasons. "Which do you like the best?" Looking up into her face with some hesitation, he said, slowly, "I like Christiana."

"Why, my son?" "Because she took the children with her, grandma."

# Useful Hints and Recipes.

MANIPULATION.—In all cakes where butter or eggs are used, the butter should be well rubbed into the flour, and the eggs whipped to a foam, before the ingredients are mixed.

LIQUID GLUE.—Fill a glass jar with broken glue of best quality, then fill it up with acetic acid, and keep the jar in hot water for a few hours until the glue is all melted.

TINWARE.—If all steel or tinware is well rubbed with lard and then with common unslacked lime before being put away it will never rust. This is also the best plan to remove rust.

NICE GINGERBREAD.—A cupful each of sugar, molasses, and sour milk, half a cupful of butter, a tablespoonful of ginger, and flour enough to make it a little thicker than griddle-cakes. Bake in a small-sized dripping pan.

PESTS.—A boiling solution of sulphate of copper applied to a floor before laying a carpet, will keep away moths. For outside coverings of furniture, especially of wool, a solution of corrosive sublimate dissolved in colorless alcohol can be used without fear of discoloration, and is a certain exterminator of these pests.

MAHOGANY.—Don't undervalue old mahogany. Furniture of mahogany and rosewood that has outlived several generations, is much handsomer than that made from new wood. But it has an added value as mere material. An article made from the old wood will retain its integrity in all its joints; its shrinking days are over.

PEPPER POT.—Boil six pounds of tripe for one hour, then take it from the water in which it has boiled and put it in fresh water with a knuckle of veal. Let these boil for two hours, then put in some potatoes, onion, carrots, a little parsley, some celery salt or stalks of celery, and any other herb or vegetable your taste demands; plenty of salt is essential, and considerable black pepper. When the tripe is tender cut in small bits, and put it back in the kettle. After removing the vegetables make a nice gravy.

# Youth's Department.

## FLY AWAY, PRETTY MOTH.

Fly away, pretty moth, to the shade
Of the leaf where you slumbered all day;
Be content with the moon and stars, pretty moth,
And make use of your wings while you may.
Though yon glittering light may have dazzled you quite,
Though the gold of yon lamp may be gay,
Many things in this world that look bright, pretty moth,
Only dazzle to lead us astray.

I have seen pretty moths in this world,
Some as bright as yonrself and as gay,
Who, bewitched by the sweet fascination of eyes,
Flitted round them by night and by day:
But though dreams of delight may have dazzled them quite,
They at last found it dangerous play.
Many things in this world that looked bright, pretty moth,
Only dazzled to lead one astray.

—*Selected.*

## HOW NANNIE BORE HER CROSS.

By Kay Tee.

Nannie Humphreys sat back in her desk, yawned, and slammed her books. "Oh, dear! not quite ten minutes after four and this dreadful column to add up! Whatever *shall* I do?" If you could have looked over her shoulder you would not have thought that column so very dreadful at all. It was only three lines half way down the page. Why, it wasn't half as hard as some she had had on examination day, and here she was looking at it as vacantly as though she had never seen a column of figures before.

If her Uncle John, the banker, could have seen her he would have told her to come and learn in the clearing house at the bank, where each mistake in adding up costs a dollar. Fortunately she had had no such experience.

Try as she would, that last column would not come out right. It would persist in bringing a different result every time she added it up. She wondered what was the matter. Just then she caught sight of a sentence on the blackboard which the advance class had had for analysis that day: "He who seeks one thing may hope to achieve it." That was the sentence that Johnny Norton explained as meaning: "The man who sticks to one thing and doesn't have his eye on anything else, will be sure to come out first rate in that one thing, anyhow."

"Well," thought Nannie, "I suppose that's the reason I don't get this column added right. Well, I'd like to know who could add up anything with all the fun that's going on out doors, and all the windows open too. There! that's Katie's voice. 'She's it.' 'Ready or not you must be caught!' Oh, dear! How I wish I didn't have any old lesson to get!"

Nannie was at first tempted to give up the "old lesson," and put it off till the next day, but the next day was Saturday and she never could do any studying on that single weekly holiday. Besides Nannie was not the kind to give up so easily. It required something stronger than a column of figures to make her yield so submissively as that. So, after stopping up both ears with her fingers and going over the column slowly four or five times, she succeeded in gaining a victory over the unruly figures. She put away her books, snatched her hat from the nail, and was soon rushing down stairs with break-neck speed. The girls were evidently waiting for her.

"Just in time, Nan," said one of them, running to meet her. "We've been having a splendid game of hide-and go-seek, but I couldn't catch anybody. Don't you want to try your hand at it, or rather your foot? I am sure you will have better luck than I had."

"I didn't bargain for that," answered Nan, laughing. "But I'll take your place for a little while. I promised Aunt Lida I would read to her, so I must be home before five."

At the end of the game it was just five, so Nan took up her hat and said good-bye.

"Now, Nan," urged one of the girls, "you mustn't think of going yet. You have never gone home as early as this before."

"But you know I promised Aunt Lida to read to her," said Nan.

"Oh, never mind," said another. "She won't care. I am sure she wouldn't be so selfish as to make you give up so much fun just for her.

"Oh, no," spoke up another, "she wont care, Nan. If she does, we'll take all the blame." So Nan staid, but not without many misgivings. At last they all dispersed, and Nan hurried home. Her mother met her at the door.

"Where have you been, dear?" she asked with a troubled face. "Aunt Lida has been asking for you ever since five o'clock. She is asleep now, so you need not go up to her. I have been expecting you, too. I want you to do an errand for me. You remember my telling you about poor Mrs. Brown and how sick she is. Take this little basket up to her house for me and inquire how she is. Now hurry, dear, before it is too late."

Nannie inwardly rebelled against going. She thought she would much rather go up stairs and read till supper-time. But she took the basket and walked off toward Mrs. Brown's house, which was on one of the narrowest and dirtiest streets in the city. Her timid knock was answered by a poorly-clad little girl, who as soon as she saw her face exclaimed, "Why, Miss Humphreys! How glad mamma will be to see you! Come right in."

"Yes, yes, come in," said a sweet voice from the inner room as Nannie hesitated. "Don't wait, Miss Nannie, but come right in." Then, as Nannie timidly entered the room, "You must be tired after such a long walk. Bring up the stool, Janie. Now sit down and make yourself comfortable."

"Not till I have done my errand," answered Nannie bringing her the basket. "Mamma has sent you a few little things in this basket, and she hopes that you may be able to enjoy them."

"I shall never be able to repay your mother for all her kindness to me," said Mrs. Brown, smiling through her tears. "I don't know what I should have done if she had not been with me in those darkest days. She helped me so much to bear my cross."

"Your cross?" said Nannie, interrogatively.

"Yes, dear. You know we all have our crosses. By crosses I mean something that interferes with our happiness on earth. My cross is my sickness. I should often have found it very hard to bear if it had not been for your mother. She reminded me that my cross is not sent purposely to afflict me but to make me purer, better and more worthy of Him. You have probably not had the experience of bearing a cross yet, but—"

"Oh, yes, I have," interrupted Nannie. "But it hasn't made me one bit better. You know papa has a sister who has come to live with us lately. She has been sick nearly all her life and is so used to being waited on by every one that she expects it even at our house. You know I am the oldest and she wants me to read to her or amuse her in some way nearly all of my play hours. I think she must be my crosss for she interferes with my happiness every day and I get so vexed! I don't think that can make me any happier or better, do you?"

"But did you ever think that this cross was sent by your Heavenly Father who knows what is best for you? He sends it only to see how faithfully you will serve Him. You know He says that if we do every little thing faithfully, we are serving Him just as truly as by great things. Why don't you try to serve Him by serving your poor sick auntie? He has denied himself so much for us. Ought we not to deny ourselves a little pleasure for Him? When you go home try and see how much pleasure you can give others. Never mind yourself. Deny yourself for Christ's sake. Then, you have influence over so many. Yes, yes," as Nannie shook her head despondingly, "you have more influence than you think. I am sure you will succeed if you truly try."

With that last word "try" ringing in her ears, Nannie bade Mrs. Brown and Janie good-bye, and was soon hurrying homeward.

Nannie had more influence than she thought. No one could tell why it was, but everythinng seemed brighter and cheerier than before, and although some "blue" days would come, as such days will, yet every one felt happier, though perhaps unconsciously.

Aunt Lida was the only one who did not feel happy, either consciously or unconsciously. As Nannie used to say to herself, she did not think anything ever could make her happy. She could not understand why it was that Nannie never answered her back when she spoke crossly to her, or why she was always so willing to read to her at any time. But at last she solved the mystery, and in a very unexpected manner.

One night it was arranged that Nannie should sleep with aunt Lida, and, as usual, aunt Lida retired much earlier than Nannie. When Nannie came up to go to bed, she saw that her aunt's eyes were closed, and supposed her to be asleep. It was her custom to say her prayers aloud, but to-night she lowered her voice, not too low, however, for aunt Lida to hear every word. After her usual evening-prayer, she added this little one of her own:

"O God, I have been trying to take up aunt Lida and Thou hast made it easy for me. Help me each day to be stronger, and help us all to take up our crosses patiently. For Christ's sake. Amen."

As aunt Lida listened, her eyes filled with tears. She wondered why she had never thought of that before. All this time she had been Nannie's cross. "Thank God," she said to herself, "it is not too late now for me to help Nannie to bear the cross." From that time a wonderful change came over the household. Aunt Lida was as happy as the others. She was so grateful for every little favor done her, that the members of the family vied with each other in waiting on her. Everything any one could do for any one else became a pleasure instead of a burden. Nobody knew how to account for it. Some thought it might be the bright, lovely weather. Others thought it was Nannie, with her sweet, helpful ways; but would you believe it? —nobody ever guessed that aunt Lida herself was the cause of it all.—*Advance.*

## DANGER CLIFF.

There was once a gentleman, it was said, who was wealthy. He had a large family of beautiful children; and he loved his wife, and sons, and daughters very dearly, and daily he would have his coachman take them out to ride.

Away they would go through country and city, and forest and park. But near one of the pleasant drives there was a deep chasm, and its sides were rocky and steep, so that to go too near it would be almost certain death.

But the coachman would often see how very close he could drive to the edge of the abyss without dashing his precious load to destruction. This he continued to do day after day, though he did not mean any harm. He only wanted to show how near he could come to danger and yet escape. But one day he came just a little nearer, when in an instant he became dizzy as he looked down into the dark chasm, and was gone.

But horses, coach, and family all escaped and came safely home.

Then another coachman must be found; and the gentleman sent word all about, and advertised for a good, safe, skilful man. And many came, and he questioned them, each by himself, in order to get the right one.

"How near can you drive to Danger Cliff"—so that chasm was called—"without driving over?" asked the gentleman of the first who came.

"Ah, your honor, it's not every coachman that can do the likes o' me. Sure I've driven as near as your finger's bridth minny's the time, an' 'twas as the sim as though 'twas a mile or more. I've niver hurt a hair o' the hide."

"You may pass out," was the answer; "I do not wish your services."

Then came another, and he was asked the same question about driving near the chasm. And he said he could come within six inches, but feared to go nearer.

"I do not wish you," was said, and he passed out, wondering how near the gentleman wanted a coachman to drive to this place of danger.

So they came and went, till one answered, "Sir, I think I could drive very near, even to the edge, if necessary; but I always make it a point to keep as far away as I can."

"And you are the very man I wish, sir. Keep far away from that and all other dangers as you drive the coach about the country. Remember my family is in your keeping, and for their sakes, as well as your own, do not take one risk unless you must"

Many's the boy who has said "I'm not afraid to taste cider, or beer, or wine, just this once. I know where to go, and where not to go, and what I can stand. And I don't need any pledge. And if I want to smoke a cigar I can smoke one, and there stop. And I can read one bad book, and no more, if I set my heart upon it. And I can spend an hour with Jim Brown and not swear, even if he does. What's the use of a fellow's going to excess every time? Why can't he have a little of these things, even if they are not quite so good, and stop just where one wants to?"

Yes, but nine chances to one the boy will keep coming nearer and nearer to Danger Cliff, and then in an instant his head will whirl, and over he will go, and disappear in darkness forever.

Yes, but who ever plunged over Danger Cliff who kept as far away from it as possible.

Keep far away from every Danger Cliff. —*The Pansy.*

## THE VALUE OF MANNERS.

We have heard it said that you can do everything, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life. A cat walks daintily into a room on a cold winter's day, and with a benign glance at the company and a melodious purring sound she walks leisurely around, selects for herself the warmest place in the room perhaps the only warm place, right in front of the grate—curls herself up and goes serenely to sleep, secure that no one will be so unreasonable as to question her right to sleep wherever inclination prompts her to sleep. No one calls it selfish, no one is annoyed, because she has done it so prettily, and gracefully. Indeed, everyone experiences an access of warmth and comfort in themselves, from beholding pussy's blissful repose. Now, imagine the same thing done in a different way, and by a less self-possessed individual—if it were done hurriedly, or noisily, or clumsily, or diffidently even, or in any way obtrusively, what a storm of indignation it would excite in the bosoms of all beholders? How thoughtless, how inconsiderate, how selfish! No, it must be done as the cat does it, without a sound or the gesture to provoke criticism, or it must not be done at all.—*London Spectator.*

## THE DROP AND THE CLOUD.

L. D. Brewster.

In a mountain spring a crystal drop
Came trembling up to the glassy top;
It came from the dark, cool depths of earth,
And the sunlight kissed it at its birth.

Far up the azure realms of sky
The clouds of summer were sailing by,
And the little drop looked up and said,
As it saw the glory overhead,
"Oh, would that to me the boon were given
To move in the shining ranks of heaven!"

And oft again in its downward course,
As it hurried from its mountain source—
A bubble, borne by the brimming brook
To many a wild and shadowed nook.
Or loitered slow with the wayward stream—
It thought of its childhood's sky-born dream.
But on and away the waters flow,
Through woodland and meadow far below,
Over sandy plain and stony bank,
And though swamps, like jungles, dense and rank;
Imprisoned long within rocky walls,
Now plunging down over dizzy falls,
They turn the wheels of the busy mill;
Now white with foam, now dark and still,
Till at length a river, deep and wide,
It flowed where cities stood by its side,
And at last the river reached the sea,
And the dream and the dreamer ceased to be;
The drop was lost in the heaving deep,
Where all the rivers of earth must sleep.

But the sun that kissed the new-born drop,
And whose floods of sunbeams never stop,
Had not forgotten his little child,
Born of a cloud in the mountain wild;
And he loosed his threads of golden light,
And up from a wave of snowy white
The drop was lifted so tenderly
It never knew when it left the sea,
But found itself drawn up to the sky,
Afloat in the heavens, soft and high,
As free as the winds of airy space,
As fair as the morning's tender grace.

One tranquil eve, 'mid the purple ones
That shine in the light of setting suns,
It saw far down on the distant earth
The forest spring where it had its birth,
And all the winding way it went,
With many a murmur of discontent;
And the early dream came back again.
As the thoughts of youth came back to men;
That thread of silver that ever turned
Away from the skies from which it yearned,
That wandering life of fall and foam
That seemed to lead it away from home,
It now could see was the very road
That led it up to its blessed abode.

—*St. Nicholas.*

## THE CHILDREN OF CHARLES I.

By Eliot McCormick.

One who goes to Turin and visits the gallery there, will be likely to linger some time before the picture of three odd, old-fashioned children and their dog. This famous painting is the work of the great artist Vandyck, and represents the family of King Charles I. He will be surprised, perhaps, to learn that the quaint figure at the left, looking like a little old woman, with a lace cap on its head, and a long scarlet frock, is Charles, the Prince of Wales, while the even funnier little object on the right, whose frock is blue silk embroidered with silver lace, is James, the Duke of York. Hardly any one would suppose them to be boys. The Princess Mary, however, who stands in the middle, beautifully dressed in white satin, is not to be mistaken.

Vandyck painted two more portraits of the same children, and with them their other little sisters and a baby brother, but this one is the earliest, as it is also the quaintest, of the three. The dog which Charles caresses, and the ball in the hand of "Baby Stuart," tell the story of their happy childhood. No children, indeed, could have been happier than those of King Charles in their home in Hampton Court. A great oak tree in the park is pointed out now as the place where they used to play; we read of their merry games of hide-and seek; and the visitor at Oxford is shown a silver staff on which the King used to measure, as fathers do now, their height from year to year.

But this did not last long. When Charles was eleven, Mary ten, and James between seven and eight, the civil war broke out, and the children were separated one from another. Charles and James remained with their father in England, while Mary, who had already been married to the little Prince of Orange, was taken by her mother to Holland. Here she was placed with the Prince's mother until she and the Prince, who was only a year older than herself, should have grown up. The marriage fortunately turned out a happy one, though the Prince died when he was only twenty-four years old, leaving Mary with a little baby boy, whose rights she had to guard against its ambitious grandmother and a crowd of scheming politicians. The boy, though he was feeble and sickly at his birth, and though his mother did not live to see his glory, grew up to be the great William III. of England.

While Mary was being educated in Holland, both Charles and James—though the latter was but nine years old—were fighting by their father's side. Whatever hardships the King went through they shared, until finally, after four years, the King's cause became hopeless, and Charles was hurried away to the coast, and thence escaped to France. James at the same time was captured by the Parliamentary army and forwarded to London, where he remained for a year in captivity, with his younger sister, the Princess Elizabeth, and the little Henry, Duke of Gloucester, at St. James's Palace.

Finally an opportunity offered for him to escape. He was in the habit of playing hide-and-seek with his brother and sister every night after supper in the garden. One evening, when it was his turn to hide, he ran to his room, hurriedly changed his clothes, locked in his sister's favorite spaniel lest it should follow and so betray him, and stole through the garden door, of which he had secreted the key, to the lane outside, where a coach was in waiting. He was quickly driven to a friend's house, where a suit of girl's clothes was provided. Having dressed himself in these, he went on board a ship that was bound for Rotterdam.

The boat set sail, and passing through a squadron of Parliamentary vessels at the mouth of the Thames, reached Holland in safety. Here his sister Mary received him with joy, and the three children were once more united. They never saw their father or their little sister Elizabeth again. The King was shortly afterward beheaded at Whitehall, while Elizabeth died in captivity at Carisbrooke Castle. Charles, as every one knows, became King at the restoration in 1660. He was succeeded by James; and by an odd coincidence, it was the son of Mary that took the English throne, and reigned jointly with his wife, who was James's daughter, when James himself ran away.—*Harper's Young People.*

# Pleasantries.

For a short, inexpensive Summer—or rather Fall—trip, try the banana skin.

Very few brass bands in a military parade can play as many airs as the drum major puts on.

A baby will cry no harder if a pin is stuck into him than he will if the cat won't let him pull her tail. It is cheaper, therefore, to pin him.

In Portugal a "seventh son" is looked upon by the common folks with horror, because it is supposed that he assumes the likeness of an ass on Saturdays. This must be when he stands in front of the doors at matinees.

# THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

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WEDNESDAY, OCTOBER 31, 1883.


### A CALL FOR PRAYER.

The following, which we have received from the President of the Peace Commission, will speak for itself:—

EAST GREENVILLE, Montgomery Co., Pa., October 26, 1883.

REV. DR. DAVIS—*Dear Brother:* Please call on the Church to offer prayers for the Spirit of God to rest upon the deliberations of the Liturgical Committee, which meets in Harrisburg, Penna., on the 23d prox., to finish the work entrusted to its hands. I make this request at the suggestion of some members. Let it be done as briefly as possible. Sincerely Yours,

WEISER.

A request like the above does not need a long article to commend it. It will be approved by every earnest member of our Church. Let all the pastors repeat it, and let all the people say, "Amen!"

### THE LUTHER JUBILEE.

As will be seen from a notice published in our column of "Religious Intelligence," the Lutherans will mark the 400th anniversary of the great Reformer's birth, by a grand celebration in this city on the 10th of November. It will also be seen that the Committee of the United States' Evangelical Alliance, have requested the people of other Evangelical Churches to call attention to the event and make it the occasion to emphasize the blessings that have flowed out of the reformation of the XVI Century. This entire year has been given to work by those who bear the name of Luther, and very great enthusiasm has been enkindled. In this country local celebrations have been very generally held and in Europe—notably in Germany, all Protestants have joined in the festivities under imperial sanction. We do not see why the movement might not be made wider than Lutheranism as it will help to revive events of vast importance to the Church of Christ, and will prepare the way for bringing out much of our own history, of which we need not be ashamed.

The charge of heresy brought against Rev. J. W. White, and sustained by the Huntingdon Presbytery, has caused great discussion among the Presbyterians, and will most probably call for further action. Among other things, Mr. White was condemned by a vote of 19 to 18, for denying the imputation of Adam's sin. The *N. Y. Evangelist* says:

"It ought to be clear to all fair minded men that the Presbytery have in this case, by a majority of one, declared a doctrine generally held in the former New School branch of the Church to be heretical. The Synod of Pennsylvania can hardly refrain from blotting this action from the records of Presbytery as a violation of good faith and of the Reunion compact"

### PEN PICTURE OF AN ENGLISH PRELATE.

Right Rev. Dr. Thorold, the Lord Bishop of Rochester, England, who has been attending the Episcopal Convention in this city, is a man of medium height, rather spare in person, with thin iron grey hair and close shaven face. He throws his head back beyond the perpendicular, especially when speaking, which makes his chin prominent, and although devoid of marked English accent he has a palpable lisp. His red "hood" which seems to be a stripe of red silk on the back of the ordinary white gown, has no ecclesiastical significance. It is a scholastic garb which accompanies an honorary degree conferred by English Universities, and in the country from which he comes would attract no more attention than the gaiters buttoned to the knee which he wears upon the streets. He carries a university cap to the pulpit and lays it by the side of his sermon. His manner of speech is very deliberate and free from all attempt at oratory. He uses his manuscript as notes apparently selecting thoughts from much that he is leaving unsaid. One of the sermons was on the three words, "the common salvation." (Jude 3). He spoke of the catholicity of a gospel that could reach men as different as Ignatius Loyola and John Bunyan, urged his hearers to strive for its extension that it might in that sense be common to all, and ended with an ejaculatory prayer that the Episcopal Church of this country might be the Church of the poor. The impression he makes is that he is a man of great simplicity.

We notice that the decease of neither Dr. Charles H. Leinbach nor Rev. W. F. P. Davis is recorded in the reports of the Synod to which they belonged, except that mention is made of the former in the report of the Board of the Orphans' Home, of which he was a member. This is due to the fact that these brethren died after the annual meeting of the Lebanon Classis, and the proper committee of Synod could not go behind the papers placed in their hands so as to include the item in their report. The official record will, therefore, go over for a whole year. This although no fault, is a misfortune, and we think such omissions should be obviated hereafter, by some special action on the part of the Synods. A simple announcement in any case would lead to action, which would place the facts on the minutes without delay.

### MONEY AND THE LIQUOR TRAFFIC.

That the money invested in the liquor traffic has become a powerful factor against the "temperance" movement no one pretends to deny. So much capital is employed in the business and so profitable has it become, that many use all their influence to perpetuate it on the ground that they have large pecuniary interests at stake. Some persist in this although they may be willing to acknowledge the miserable effects which strong drink has not only upon the business prosperity, but upon the bodies and souls of their fellowmen. Moreover, it is conceded by strong temperance men, well versed in constitutional law, that some of the legislation proposed would infringe upon the essential principle of Magna Charta, and not only defeat the good proposed, but establish a dangerous precedent, as far as the rights of all property are concerned. They have therefore opposed injudicious legislation, preferring to wait for a safer solution of the issue, which is sure to come with a growing, healthy, popular sentiment.

Still it must be seen that while money is one of the strongest props of this doubtful trade, it is at the same time one of the weakest. As soon as men see that their investments are unsafe; that the manufacture and sale of intoxicating drinks is coming under popular ban, and may be outlawed by public opinion for the common weal, they will be sure to withdraw their capital. Large and small dealers already feel shaky, and although they may fight bitterly for what they call their rights, they will realize that prudence is the better part of valor, as far as their future gains are concerned.

### DEATH OF AN ESTIMABLE LADY.

Mrs. Margaret Wiestling, relic of the late Geo P. Wiestling of Harrisburg, was taken to her rest on the morning of the 26th inst. She was well known, and will be held in grateful remembrance by many outside of the immediate community in which she lived. This looks like the taking down of a "roof-tree" under which many besides her own have spent happy hours. It reminds us that death sweeps away not only loved ones, but old homes around which many associations cluster; nay that the whole order of our present life is passing away. Happily the fell destroyer is God's harvester, and in this case he has gathered one of His dear ones like a shock of corn fully ripe in the ear.

### SCHOOL BOOKS.

We do not intend in this article, to say anything about grammatical and scientific text-books. These and their authors are legion, and all that we can do for them, is to commend them to the righteous judgment of that high court, which declares "the survival of the fittest."

Our object is to direct attention to that class of school books by which it is both possible and expedient to inculcate moral and religious truth. It should be a matter of deep concern to every Christian parent what kind of sentiments are thus conveyed to the minds of the children. A history may be a medium of wholesome moral truth or of deadly moral poison. In two such works the same historical facts may be stated substantially alike in both, and yet differing in moral tone and tendency as light and darkness, according to the opposite characters of the authors. The same is true of *readers* of the various grades, as any one may know. Here the selections are gathered according to the taste and will of the compiler; and it is most evident that as such books are morally good, bad, or indifferent, so will be the effect upon the minds of youth.

There is a school book that we wish especially to commend. It is a Latin work, and of course can be used only in those schools in which the Latin language is taught. We refer to the well known "Historia Sacra," an epitome of sacred history, containing the leading facts and truths of the Old Testament Scriptures, including the Apocrypha, in topical order.

In conversation with a president of a female college recently, he told us that he used this little work almost exclusively for the instruction of the lower classes in Latin, not only as an introduction to the great classics of Rome, but much more on account of the Scriptural knowledge which the students obtain from it. As a mere text-book for the study of Latin, it is one of the best; as containing in a very attractive form, a synopsis of the Old Testament, its value is beyond estimate.

We hear a great deal said by Protestants of a certain type about an "Open Bible," which would be all very well if they would read it more and talk about it less. These are the men who talk about "education *without* religion" as the next best thing to religion itself. But why not secure an education that is itself religious? For such good end this little book is designed—to teach Bible lessons in the schools. Nor was the idea conceived on New England soil, but in France, by M Rollin, a Roman Catholic. If Protestants forget to put in practice this great principle of evangelical Christianity, it may do them no harm to be reminded of it by those from whom they went out. We believe that it is putting the souls of youth in great peril, to put their minds on a stretch for several years by means of an educational drill that has just enough religion tacked on it, or sandwiched in it to make both sufficiently disgusting. Religion in earnest at the school or not at all. This little school book of Bible narratives, indicates that education and religion are not to be regarded as two, but as one.

Two things are learned at once in the use of this book—the Latin language, and Divine truth. We venture to affirm that the boy or girl that has been carefully taken through this "Epitome of Sacred History" knows more about the Old Testament than if he had been instructed in it for years in a different way. We plead for school books that will make the best possible impressions upon the mind and heart. K.

### GOOD IN SPITE OF FORGETTING.

The memory is a wonderful and important faculty. But it is not as important as some would have it. It is a mistake to suppose that the effect of a sermon is to be measured by our remembrance of it. A story is told of a Scotch woman, who came home from Church greatly lifted up by what, she declared, had been a wonderful sermon. But when questioned about it, she could give neither text, theme, divisions, points, application, or anything else connected with it. She still persisted, however, that it was a very good sermon. The story is intended to hold her and her whole class up to ridicule; as though it were absurd to say that a sermon is good, of which nothing is distinctly remembered. But it is not absurd. The woman was right. The sermon may have been a good one for her, and she may have felt the good effects of it for a long time, without being able to repeat a single sentence that was uttered by the preacher.

A growing boy has no distinct recollection of the meals which he ate last year; but they contributed to his growth all the same. The college graduate can not recall the problems in algebra and the higher mathematics which he solved in the process of his education; but they were none the less a part of his intellectual discipline. They entered as a factor into his mental development. And their effect remains, in the conscious ability to solve other problems just as difficult and even more so. The strength which he has acquired through the discipline of his reasoning powers, is the good, which solving hard problems, day after day has brought him. And this stays by him through life.

A sermon, or a religious exercise or act, is food for the soul. It imparts instruction, communicates truth, prompts to sentiments of devotion, repentance, faith, love, obedience. It helps us to higher planes of spiritual experience. Our moral strength comes to us in this way. The difficulties of the way may be forgotten in after years, we may not be able to mention the milestones we passed on the heavenly journey. But we have come, by surmounting the obstacles and passing the milestones, one by one, so far on our way to the celestial city. And this is what we want. We want to get on; not to remember how we came. We want to be there at last; not to be able to recall the successive stepping-stones by which we mounted the battlements of the New Jerusalem.

Let no one stay away from the services of the Lord's house, because the mind cannot grasp or the memory hold the entire sermon, or even a large part of it "The life is more than meat." The moral life is stimulated and fed in the sanctuary. We breathe a new atmosphere. Balmy breezes from the plains of Heaven refresh us. We gain views of life, such as are not presented elsewhere. The communion is with that which is divine. An ineffable presence fills the place. The truth sinks into the soul and becomes part of it. And this is a great thing. And it is independent of the efforts of memory. A man may be very near the kingdom of glory and may not be able to repeat or locate a single text. Another may have the Bible at his tongue's end and may be just as near the other kingdom. Truth, like other food, must be inwardly digested, to be of any benefit to the hearer. And this digestion and assimilation is possible without a remembrance of it. In some cases it may even go on more rapidly just because of the inability to recall the forms in which it was received.

Go to church then. Breathe the air of Heaven. Let your heart burn in Christ's presence and under the power of His words. Allow yourself to be stirred up to good resolutions. Live, for an hour or two, in the contemplation of things pertaining to salvation. Let the powers of the world to come confront you. If your eye is single and your heart honest, it cannot fail to do good. L.

The table of contents of the *Guardian* for November, are given among our book notices this week, and we can only commend the work to the attention of our readers. It deserves a very large circulation.

## Communications.

### REFORMED SYNOD OF UNITED STATES.

#### Home Missions.

The Board has under its care 56 stations; of these, 34 are in Pennsylvania, and the others scattered through the various States. The treasurer has received from various sources during this year, $17,165 31 for Home Missions. This statement shows an increase of $3,300 over the receipts of the previous year.

In view of the general prosperity crowning the work during the current year, and the need of continued liberality to extend the borders of our Zion, the following action was taken:

*Resolved*, That we return thanks to the Great Head of the Church for the prosperity which has attended the Home Mission work within our borders during the past year.

*Resolved*, That the various Classes within our jurisdiction be and hereby are urged to make up any arrearages which there may be in their contributions for the past year, and also they are earnestly requested to meet the apportionments for the coming year, at as early a date as practicable.

In view of the fact that the year 1884 will be the 60th anniversary of the organization of the Home Mission Board, in which, as suggested by the officers of the Board, it will be proper to note the event by suitable anniversary services, therefore

*Resolved*, That we recommend to the various missionary conventions to be held by the different Classes during the year, that they introduce this subject as one of the topics in their programme, and appoint speakers to discuss it as may seem best to them in view of the important interest involved.

#### Foreign Missions.

In view of the prosperity which thus far has crowned our labors in the foreign field, and the increasing demands for liberal aid from the Church during the present year, the following action was taken:

*Resolved*, That we are grateful to the Great Head of the Church, that He has opened the way for the Reformed Church to co-operate in the glorious work of carrying the Gospel message to the perishing heathen.

*Resolved*, That we have heard with pleasure the statement that one of our number, Rev. J. P. Moore, with his wife, has consecrated himself to the work of the Church in the foreign field.

*Resolved*, That we urge on all Classes and congregations to contribute systematically to the cause of Foreign Missions in connection with their efforts in the home field.

*Resolved*, That we endorse the appeal made to the women of the Reformed Church to enter upon this service in behalf of their own sex in Japan, and urge upon their attention the importance of organizing missionary societies in the various congregations throughout our bounds, auxiliary to the Foreign Mission Board, to co-operate with it in its blessed work.

#### Vote of Thanks.

The thanks of the Synod were tendered to the pastors and members of the Reformed Churches of Reading for the generous hospitality shown to the members of Synod during its sessions in their city, and the same were to be publicly read from the pulpits of the Reformed Churches.

Thanks were likewise returned for the kindness shown by the P. & R. R. R., for the favor granted in extending to the members of Synod the benefits of excursion rates.

#### Election.

As the term of Elder J. J. Nissley, as a member of the Board of Trustees of Synod, will expire January 1, 1884, Elder John Meily, of Lebanon, was elected to fill the vacancy on the Board, and unanimously elected as the Treasurer of Synod.

Elders George F. Kunkel, G. S. Griffith, and Dr. T. G. Apple were re-elected by Synod as members of the Board of Trustees of Franklin and Marshall College.

Rev. Charles G. Fisher was re-elected as a member of the Board of Visitors of the Theological Seminary.

Rev. J. B. Shumaker, of Lancaster, was elected to fill the vacancy in the Synodical editorship for the unexpired term, occasioned by the removal of Rev Dr. Hibschman within the bounds of the Ohio Synod.

#### Statistics.

Classes, 9; ministers, 225; congregations, 455; members, 70,135; unconfirmed, 41,528; baptisms—infants, 5,137; adults, 325; confirmed, 4087; certificate, 1,284; communed, 57,258; dismissed, 660; excommunicated, 7; erased, 417; deaths, 2,260; Sunday-schools, 536; Sunday-school scholars, 48,260; students for the ministry, 48; benevolent purposes, $37,158; congregational purposes, $279,970.

JOHN P. STEIN, Stated Clerk.

### CHURCH DEDICATION.

Grace Reformed Church was dedicated at Claysburg, Blair county, Pa., October 14, 1883. All the former pastors of the charge were invited to be present on this occasion, and those who were there enjoyed very much the meeting and cordial greeting of their former members and friends. Revs. C. U. Heilman, C. J. Musser, and William D. Lefevre assisted the pastor on this occasion.

On Saturday evening Rev. C. J. Musser preached the first sermon in the new church to a full house, from Romans 8: 28. On Sunday Rev. C. U. Heilman preached the dedicatory sermon, from Haggai 2: 7—9, to an overflowing house. Some $800 debt still rested on the new church, which was soon provided for, and the new church, midst solemnity and great joy, was dedicated by the pastor, Rev. Wm. M. Andrews, to the Triune God.

The church is built in the Romanesque style, 56x36 feet, has a neat and well-proportioned tower of 95 feet, with bell, a vestibule and pulpit recess; and the altar, pulpit, and its three large chairs are walnut, of beautiful design. The church cost about $4000, and of this amount, the $1000 gift of Elder Jacob Walter deserves special mention.

In the evening Rev. Wm. D. Lefevre preached to a full house from Ex. 20: 24.

Brother Andrews is doing a noble work among this kind-hearted and generous people. The charge is composed of four congregations. A few years ago they built a parsonage, and soon after a new church at Greenfield; to-day they show their faith by their noble work in Claysburg; and their good works are not to end here, for even now another new church—in the Mount Hope congregation—is almost ready for consecration. We have always known the Schweitzers as earnest Christians, and a warm-hearted and liberal people. And we are glad Bro. A. has found his way to their warm and liberal hearts. And we hope they may be as successful on dedication day as at Claysburg, and may all be blessed and happy in their new church.

Similar earnest Christians, and warm-hearted members are living at Mount Zion; and at no very distant day we will not be surprised to hear of another new church as the crowning work of the charge.

Pleasant indeed was it for ministerial brethren to meet on old familiar and common ground, where each alike, in former years, earnestly prayed and labored for the Master's cause; and still more pleasant was it to have the very members and friends themselves from all portions of the old charge, come with their warm greetings and overflowing hearts to welcome you back into their midst. It strengthens our faith in the religion we preach—we love our Christianity more and more from day to day—and we look forward with joyful hope to that meeting and greeting that we shall soon enjoy in the communion and fellowship of the higher and better Church.

WM. D. L.

### ANOTHER CHURCH DEDICATION.

The Twenty-second Sunday after Trinity was a happy day to the pastors and members of the St. Peter's Church, in West Penn Township, Schuylkill county, Pa. The new and beautiful edifice was solemnly dedicated to the worship of the Triune God, *free of debt*. The building costs about $7,000. It is truly an ornament to the community, an honor to the pastors and a glory to God. The interior has a churchly appearance, and leaves the impression that this is a holy place, a Church of God and a gate to heaven. Some members trembled when the proposition was made to raise a deficiency of $1100, but like all good people would do, they made an effort and success was the gratifying result. If only every church could be given to the Lord without encumbrances, how much better for pastor and people!

The services were solemn and joyful. The sermons—full of "the power of God unto salvation to every one that believeth." Revs. E. A. Bauer (a former pastor on the Lutheran side) and A. R. Bartholomew (brother of the pastor loci) were the visiting clergymen.

Rev. Abraham Bartholomew has been in his present field for twenty years. He retains the confidence and affection of his people. During the past few years, all his churches, except one, have undergone extensive repairs. The spirit of benevolence is on a steady increase. Truly the work of the Lord prospers in his hands. May the chief Shepherd and Bishop of souls bless this portion of His flock, and may the life of a dear and only brother be precious in His sight.

A. R. B.

### ANNUAL MEETING OF SYNOD OF OHIO.

#### Saturday's Session.

The Synod passed important resolutions in regard to the subject of church erection, looking to a more systematic and regular way of raising funds for that object, enjoining all parties to act through Synod's Board of Church Extension.

The report of the committee on Heidelberg College elicited a very spirited discussion with reference to the new college building.

Synod resolved that the trustees should not go forward in the erection of the new building until there is a sufficient guarantee of the sum of $40,000. As soon as it is guaranteed, the Board should at once begin the work. The Synod also resolved that it would pledge on behalf of its membership $25,000 of the above sum to be contributed outside of the city of Tiffin and vicinity. The question as to the institutions remaining at

Tiffin was settled by the Synod resolving that they should remain there so far as it had any present preference as to location.

In reference to Synodical assessments, the Synod resolved that it does not make or regard apportionments or assessments for benevolence in the legal sense of taxation, but as the minimum amount of monies, the Classes can reasonably be expected to contribute towards sustaining and carrying forward the various benevolent enterprises of the Church.

The Synod took favorable action on behalf of St. Paul's Orphan Home, Butler, Pa., Rev. P. C. Prugh, superintendent. The congregations were enjoined to send contributions towards its support.

All the pastors within the bounds of the Synod were instructed to hold suitable services in each of their congregations during the month of January, 1884, in commemoration of the 400th anniversary of the birth of the great Reformer, Ulric Zwingli.

They are to preach a historical sermon, setting forth the great work of Zwingli in the reformation of the church in the 16th century. At such services collections are to be taken up as thank-offerings to the Lord, for the rich legacy left us by our pious ancestry. The amounts collected are to be sent to the treasurer of the Theological Seminary, to be invested as a permanent fund, to be known as the Zwinglian Memorial Fund, the interest therefrom to be used for the support of the Seminary.

Memorial services were held commemorative of Revs. J. Pence, Weaver, H. Shaull, and S. B. Leiter, D. D.

The Lord's Supper was observed by the Synod and congregation on Sunday morning,—Rev. O. E. Lake preaching the preparatory sermon on Saturday, and Rev. H. H. W. Hibschman, D. D., the communion sermon.

After the transaction of routine business, the Synod closed its sessions on Monday, 3.15 P. M

The Synod was very hospitably entertained at West Alexandria. On the whole the meeting was a pleasant one.

## DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

### A Prosperous Year.

It affords us pleasure here to say that our Home Missionary work has enjoyed a year of more than usual prosperity. The annual report of the Board of Home Missions, which has been laid before the church and read by some of our readers, is the most encouraging which the Superintendent has had the pleasure of preparing for many years. Our missions have been extended in various directions, and our missionaries have been laboring with much zeal, self-sacrifice and success, and as we believe with more comfort to themselves and their families than during previous years, because they have received their appropriations more promptly than formerly. We do not remember an annual meeting of the Board at which they were so generally paid up to date as at our recent meeting at Lancaster, with a balance in the treasury to pay them at the end of the next quarter.

Our worthy treasurer reports that the increase in the contributions was over $3,300. That is a very moderate statement. But in this he does not include what was given by the churches for missions in Kansas, $2,600; for the mission at Washington and for church extension, amounting to nearly $1,400; nor $914 contributed for missions by the Ursinus Union.

The Superintendent in his report says that the increase over last year is between $5,000 and $6,000. This also is a very moderate estimate, because it does not include some large amounts of money that were raised by our churches for building mission churches and paying off their indebtedness, which did not pass through the hands of the treasurer. Thus in the Classis of East Pennsylvania over $3,000 were raised for such purposes; $1,500 in the West Susquehanna Classis; and something in other Classes; about $2,000 in the Pittsburg Synod for church extension; and $3,500 for building a mission church in Reading. In all over $10,000.

The Superintendent in his report says that the income of the Board was $19,277, but the whole amount given by our churches for missions and the missionary cause was over $30,000, and the actual increase over the previous year, or any previous year, from $8,000 to $10,000. All this is encouraging, and ought to excite our sincere thanks to Almighty God, who put it into the hearts of our people to do so much for the cause of Christ, who did so much for us.

Our readers might inquire on what principle this increase in our missionary income, this handsome stride forward, is to be explained. We say that it was not the result of any spasmodic efforts, not by legacies, nor by any other unusual means, that have been employed during the past year to get our people to contribute. So far as we know it is owing for the most part to the growing interest which has been awakened in our churches in the cause of missions. As ministers and members of the Board we have been working as we did during previous years to stir up our congregations in the missionary cause, and to induce them to give more liberally for the spread of the Gospel, and the result is that we have been favored with a decidedly good crop—the best probably that we have had for many years within the bounds of the three eastern Synods. Our ministers generally have been preaching more earnestly on the subject of missions, and the result is, what might have been expected, the collections and contributions of our people have been largely increased. We have labored and prayed, and tried to cultivate the soil as best we could, and God, who hears prayer and blesses right endeavors, has given us the increase. That is the explanation.

## Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

### OUR OWN CHURCH.

#### Synod of the United States.

**Rebersburg, Pa.**—The Rev. Newton J. Miller, recently pastor of St. John's Reformed Church, Wyoming, Del., has accepted a call to become pastor of the Rebersburg charge. He has removed to his new field of labor.

**Lower Milford, Lehigh Co., Pa.**—On the twenty-second Sunday after Trinity, as well as on the next foregoing Saturday, Preparatory, Confirmation and Communion Services were celebrated in Trinity Reformed Church. One adult person was baptized; thirty-eight candidates were confirmed; and a number of other members were admitted to the Communion without obtaining congregational rights, because of the neglect in the matter of credentials. The guests numbered 380, who left an offering of $70.

The class of candidates was almost wholly composed of Sunday-school attendants, it might be said, from infancy. And those faithful teachers deserve a public and hearty vote of thanks from pastor and flock, for so vastly easing the task of drilling a school of Pennsylvania German youths who are just about crossing over the line which separates the English and the German. The preparatory work that such aids to the pastor perform, is hardly appreciated by any one who is not familiar with the transition process now going on among the Eastern Pennsylvania churches. One of those who has been and still is there, however, is aware of and appreciates it, is anxious to give thanks.

The Sunday school of Trinity Reformed Church, now forty-three years old, is conducted with this laudable end in view. Hence the result over which these Ebenezer-words are recorded. Nor can we endorse all the laudatory sayings spoken over the Sunday school work in general, unless so definite an end is arrived at. Then, however, the nursery of the church is destined to fruit in a good harvest from year to year, as is witnessed again in the last communion of Trinity Reformed Church. W.

**Norristown, Pa.**—The members of the Church of Ascension at Norristown, Pa., have recently purchased the property in which their pastor, Rev. H. M. Kieffer, now resides as a parsonage. Price paid, 4,000, to be paid in installments.

**Womelsdorf, Pa.**—Rev. Geo. Wolf, D. D., of Myerstown, Pa, held communion services in the Reformed Church at Womelsdorf on last Sunday, 28th. It is at present without a pastor.

**Collegeville, Montgomery Co., Pa.**—Ursinus College, Rev. J. H. A. Bomberger, D. D., president, has recently received from Robert Patterson, Esq., of Philadelphia, a donation of $5,000.

**Mt. Bethel Charge.**—At a special meeting of East Pennsylvania Classis, held in Easton on the 17th inst., Rev. A. R. Thompson was received from Philadelphia Classis, and Revs. D. F. Brendle, J. G. Neff, and H. Daniel, were appointed as a committee to attend to his installation as pastor of the Mt. Bethel charge; the appointment for which has been fixed on the second Sunday in November next, at Centreville.

**Columbia, Pa.**—On last Sunday Rev. C. S. Gerhard preached his farewell sermon as pastor of the Reformed Church, Columbia, Pa. He will remove to Reading, Pa., this week, where he will take charge of St. Stephen's Church, a mission lately organized. The new church is now under roof and will be completed in about a month.

**Lincoln, Pa.**—At the communion services held last Sunday in Swamp Church, Rev. S. Schweitzer pastor, thirty-four additions were made to the membership by confirmation.

**Reading, Pa.**—The four Reformed churches in Reading, First, Second, St. John's and St. Paul's, will use the new hymn book for the first time, on Sunday, Nov. 4.

**Allegheny, Pa.**—On Sunday last, Oct. 28th, Rev. M. L. Fritch confirmed twenty-four persons in the Allegheny Church, Berks Co., Pa.

**Leesport, Pa.**—Rev. S. A. Leinbach, of Coplay, Pa., has accepted the call of this charge in Berks county, Pa., and will at once commence his labors.

**New Bethel, Pa**—The New Bethel Union Church in Albany township, Berks Co., Pa., which had been renovated during the past summer, was re-dedicated on Saturday and Sunday, Oct. 20th and 21st. Rev. J. N. Bachman is the Reformed pastor. Rev. Dr. N. C. Schaeffer of Kutztown, Rev. Mr. Erb of Owigsburg, and Rev. D. M. Humbert of Bowers, assisted the pastor. The New Bethel congregation is considerably over one hundred years old.

**Hilltown, Pa.**—Rev. H. F. Seipel recently received 11 new members into the Hilltown congregation, Bucks Co, Pa., and administered the *holy communion to 244 persons.*

**Lancaster, Pa.**—Five students of the Theological Seminary at Lancaster attended the Inter-Seminary Missionary Convention held last week at Hartford, Conn., viz., Messrs. Alt, Ferner, Ditsler, More, and Schwedes. After their return a report will be read before the monthly missionary concert in the chapel. It is expected that they will come back full of missionary spirit and enthusiasm, as was the case with those who attended the Alliance last year at Chicago. One of the results of that meeting was that one of the students stated that it led him to consecrate his life to missionary work in the foreign field should his services be needed by the church. These meetings cannot fail to accomplish much good.

The ladies of the college congregation have prepared a box of clothing to be sent to a missionary in Nebraska. On Sunday, October 28th, the missionary superintendent, Dr. Theo. Appel, by invitation, preached a missionary sermon in the college chapel, on Ps. 88:8. The sermon was listened to with interest, as it compared the German emigration to this country with the children of Israel. It presented very forcibly the claims of the German population of this country, and their responsibilities in relation to the kingdom of Christ.

We see from the Lancaster papers that the Board of Control and the City Superintendent have invited the professors of the college to deliver a course of lectures before the Lancaster High School. The first of these lectures was delivered by Dr. Thos. G. Apple, president of the college, on the 26th ult. Last year six graduates of the High School were admitted into college, and in the catalogue there are names of 21 students in the college from the city, besides those attending the Academy. We are glad to see such close connection between the college and the schools of the city. It would be well if the connection between the public schools and the colleges were rendered closer all over the country.

The Cliosophic Club, which has been in successful operation during the winter season for four successive years, expects to resume its bi-monthly meetings immediately after the State election. From what we know of this Club by personal attendance at several of its meetings last winter, we think it is a privilege to belong to it, and the essays read are certainly a credit to the association.

The first number of the *College Student* for the current year fully sustains the reputation for ability and earnestness it has fairly won. Such a periodical speaks well for the culture of the students of Franklin and Marshall College. The address of Professor Kieffer, in the October number, was a credit to the faculty. We hope this monthly will be encouraged by the Alumni of the College, and thus serve to bind them the more closely to their *Alma Mater*. Through its personals they are kept posted in regard to the whereabouts, the occupation, and success of old college mates. The College and Seminary enjoyed a large accession of new students, the number entering the Seminary foots up 14, and to the College, between 30 and 40. Prof. Geo. F. Mull expects to take charge of the Academy at the opening of the term in January.

**Tinicum Charge.**—The Fall Communions of the Tinicum charge were held at Upper Tinicum on the 16th, and at Red Hill on the 30th ult., and closed at Christ's Church, Lower Tinicum, on the 21st of October. In the latter congregation a class of twenty-two was confirmed on Saturday. The catechumens very beautifully decorated the reading desk and altar with a cross and flowers. At the close of the confirmation services, one of their number, in the name of the class, in fitting language, presented their pastor "Spurgeon's Treasury of David." The gift was wisely selected, and is highly appreciated by the pastor, who will ever hold the donors in grateful remembrance. All services were well attended, and the number of communicants was unusually large. The contributions for benevolence aggregated $28.

#### Pittsburgh Synod.

**Sugar Creek and Fairview Charges.**—Sugar Creek charge, Armstrong Co., Pa., Rev. C. Gumbert pastor, and Fairview charge, Butler Co., Pa., Rev. J. W. Alspach pastor, are in excellent condition. These brethren have done a good work in the past, which accounts for the prosperous condition of their charges at this time. Rev. T. A. Stauffer assisted both pastors at recent communions.

**Butler, Pa.**—A most pleasant communion season was enjoyed by the Reformed Church, Butler, Pa., on the 14th inst. Rev. J. W. Alspach of Fairview assisted the pastor, preaching most excellent sermons to the edification of all present. Four persons were added to the church by renewal of profession.

**Henshew, Pa.**—A missionary conference was held at Henshew Reformed Church, Butler Co., Pa., Oct. 16 and 17th, Rev. J. May pastor. The brethren Alspach, McConnell, Stauffer and Prof. J. C. Tinstman, were present and took part in the discussions. Collections for the cause of missions were taken up at the evening services. The ladies of the congregation organized a Ladies' Missionary Society, June 21st, which is doing a good work Mrs. Susan Dietrich is president, and Miss Ida May Secretary.

**Paradise Charge.**—The holy communion was celebrated in St. Paul's (Wilhelm) Church, Paradise charge, Rev. C. U. Heilman pastor, on the 21st inst, The additions numbered fifteen by confirmation and certificate. The attendance was large.

**Mt. Pleasant Charge.**—The full communions in the Mt. Pleasant, Pa., charge, Rev. Samuel Z Beam pastor, have just closed. Eight persons were added to the membership by confirmation, three of whom were baptized.

**South Bend, Pa.**—During July the Licentiate D. N. Harnish of Water street, Huntingdon Co., Pa., received and accepted a call from the South Bend charge Armstrong Co., Pa. A committee was appointed by Clarion Classis to ordain and install him as pastor. Two members of the committee, Rev. A. K. Kline and Rev. D. H. Leader, attended to the work assigned, Sept. 26th, 1883, in the South Bend Church, in the presence of an attentive congregation. Rev. D H. Leader preached an earnest and appropriate sermon. The chairman conducted the ordination services. Rev. M. H. Diefenderfer of Somerset Classis was present and assisted. Rev. H. seems already to have the hearty love and co operation of his people, and enters upon his work with encouraging prospects.

#### Synod of the Potomac.

**Marklesburg, Pa.**—Communion services were held at this place on the 7th inst., Rev. H. F. Long, pastor. Seven members united with the church by confirmation. Rev. F. A. Rupley assisted the pastor.

**Ridge Church.**—The Holy Communion was observed in this church on the 30th of September, Rev. H. F. Long, pastor. Two additions by confirmation.

#### Synod of Ohio.

**Dayton, O.**—Communion services were held Oct. 7th, in the First Reformed Church, Dayton, O., Rev. W. A. Hale pastor. Ten accessions were made to the membership. The pastor was assisted by Rev. E. Herbruck.

**Wadsworth, O.**—The Fall Communions in this charge were closed on the 7th inst. Thirteen were added to the membership, four by certificate and nine by confirmation.

**Basil, O.**—The Mt. Zion Church of the Basil charge, Rev. G. H. Leonard pastor, has been closed for some time undergoing repairs. On the 14th inst. it was reopened for divine service. Rev. J. B. Henry, principal of Pleasantville Seminary, preached on the occasion. The church was filled during the services both morning and evening. The congregation is prosperous. At a great expense the church building has been made attractive and pleasant. The Rev. J. B. Henry also assisted the pastor at a recent communion services held in the church at Basil. The whole charge is said to be in an excellent condition, reflecting great credit on pastor and people.

**Manchester, O.**—There are two Reformed congregations in Manchester, O., the one under the care of Rev. E. M. Beck, the other under the care of Rev. I. H. Hahn. They are both in a flourishing condition, and have new and good churches. The Rev. E. M. Beck was recently assisted by Rev. Geo. W. Willard, D. D., in a communion service held in his congregation. He speaks encouragingly of the work in progress in the two congregations.

**Osnaburg, O.**—On the 21st inst., the Fall Communion was held in the Reformed Church of Osnaburg, O., Rev. J. B. Rust pastor. Ten catechumens united with the church by the solemn rite of confirmation. The pastor was assisted by Rev. G. W. Henning.

#### Synod of the North-West.

**Poland, Clay Co., Ind.**—The annual Missionary Festival of the Poland congregation, Rev. P. Joerris pastor, was held Saturday and Sunday, the 13th and 14th inst. Rev. J. G. Steinert spoke about our missions in Japan and among the Indians, on Saturday evening. Rev. W. F. Horstmeier of Terre Haute, and I. Matsinger of Clay City, Ind., preached Sunday morning, after which the Lord's Supper was celebrated. Sunday evening the former preached in the German and the latter in the English language. The collections which amounted to over $70 were appropriated to Home and Foreign Missions, Orphans' Home, and Mission House respectively.

**Bluffton, Ind.**—The Lord's Supper was administered in Emanuel's church, Rev. J. L. Bretz, pastor, near Rockford, Ind., September 19th. Services were held a few evenings previous. On Saturday, at preparatory services, 9 persons were confirmed, 8 of whom had been regular in attendance upon catechetical instruction during the summer. The pastor expects to take steps towards founding a church in the city of Bluffton at an early date.

## Clerical Register.

The address of Rev. Newton J. Miller, has been changed from Lancaster, Pa., to Rebersburg, Centre Co., Pa.

## General News.

### Home.

#### Disasters.

The Basil Block in Annapolis, Md., was burned on the 22d inst. Two persons perished in the flames.——A planing mill with 1,000,000 feet of lumber, and five dwelling-houses were destroyed by fire in Pittsburg, on the 25th.

#### Deaths.

Mr. Albert H. Disston, the wealthy manufacturer of saws, largely interested in benevolent operations, died in this city on the 21st inst.——Edwin Greble the well-known marble dealer, fell dead in a car on the 23rd inst.——Captain Mayne Reed, the author of Juvenile Books, died in London last week.

#### Summary.

William Penn's house, lately removed to Fairmount Park, has been formally handed over to the Commissioners.——The steam elevator in the Girard House dropped from the third floor, with several passengers in it, one day last week, but no one was hurt. It is to be replaced by one of a hydraulic movement, which will be perfectly safe.——The yellow fever cordon is to be kept up around the Pensacola Navy Yard until November 1st.

### Foreign.

Reports from London say that the Chinese are assisting the Black Flags in Annam.——The inhabitants of Smyrna are fleeing from their homes through fear of another earthquake.——The Princess Victoria, daughter of the Crown Prince Frederick William, has been betrothed to the Hereditary Prince of Anhalt.——The Marquis of Lansdown has been sworn in as Governor-General of Canada——A treaty of peace between Chili and Peru has been signed.——A Ribbon war is imminent in Ireland.——The Czar of Russia has expressed a determination to give the people a new charter.


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Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

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## GERMAN ALMANACS
### For 1884.

We have received a supply of German Almanacs for 1884, which we will furnish at publishers' rates.

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| Single Copy, | 12 cents. |
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## SOMETHING
FOR THE
## BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.

| | | | | |
|---|---|---|---|---|
| 200 copies, a Holiday Book worth | | | | 75 cents. |
| 300 copies, | " | " | " | $1.00. |
| 500 copies, | " | " | " | $1.25. |

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered.

See rates elsewhere announced. Orders must be accompanied with the CASH. Address

*Reformed Church Publication Board,*
907 Arch Street, Philadelphia.

## MISSIONARY SOCIETIES
AND OUR
## ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns.

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## Business Department.

**Rev. CHARLES G. FISHER,**
*Superintendent and Treasurer*

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The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

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☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL
## PERIODICALS
### For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury,' and "Sunshine,' are equal to any others of the kind, and at prices in keeping with their contents and appearance The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

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As usual, we call the attention of Pastors and Superintendents to our line of supplies for the coming Christmas Season. We can fill orders for Christmas Services and Carols at the following rates:—

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| Christmas Services, | No. 1, Whitmer, | 40c. ℔ doz. |
| " " | No. 2, 3, 4, | 25c. ℔ doz. |
| " " | No. 5, with music, | $5 ℔ 100. |
| " " | No. 6, new, | 30c. ℔ doz. |

Sample copies of the 6 Services, 15 cents.

Christmas Annuals by Biglow and Maim, Asa Hull, J. J. Hood, Mrs. E. Pitt, and others, at usual prices. Sample copies, 5 cents each.

## For HOLIDAY GIFTS.

Bibles, Illustrated Books for Children, Hymn Books of all kinds, Cards (Christmas), at the lowest price. Send orders in good time so that they may be filled promptly.

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Hymns and Carols, by Miss Alice Nevin. $4.50 a dozen. Companion of praise, by Rev. Dr. Van Horne, $3.60 per doz. Song Treasury, by J. H. Kurzenknabe. $3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactory filled.

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## Miscellaneous.

### OLD LETTERS.

By the Earl of Roslyn.

It seems but yesterday she died, but years
Have passed since then; the wondrous change of time
Makes great things little, little things sublime,
And sanctifies the dew of daily tears.
She died as all must die; no trace appears
In History's page, nor save in my poor rhyme,
Of her, whose life was love, whose lovely prime
Passed sadly where no sorrows are, nor fears.
It seems but yesterday; to-day I read
A few short letters in her own dear hand,
And doubted if 'twere true. Their tender grace
Seems radiant with her life! O! can the dead
Thus in their letters live? I tied the band,
And kissed her name as though I kissed her face.

## Selections.

Growing Christians are little in their own eyes—grown Christians are less than nothing.

Never does a man show his own character so vividly as in his manner of portraying another's.

The Christian has every possible reason for gladness. Prompt obedience and trust make all the life joyful.

Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the shepherd's eye.—*Faber.*

Earthly place, honor or riches, can never satisfy the heart; an awakened soul will sometimes go far to find the better treasure of peace with God.

The Dorcases are beloved in life, and lamented in death. Is there a better way to make ourselves valued, and to insure kindly and grateful remembrance, than by a life of loving service for others?

"Let your speech be always with grace, seasoned with salt," adds the apostle "salt." Do not mistake vinegar for oil or pepper for salt. "Seasoned with salt." Let it be tasteful and savory.—*Theodore Monod.*

"As ships that pass in the night and speak each other in passing,
Only a signal given and a distant voice in the darkness;
So on the ocean of life we pass and speak one an other—
Only a look and a voice, then darknesa again, and a silence.

God's abundance is the true ground for our boldness and confidence in prayer. If He were straitened in Himself we might be cautious lest we should ask too much. "God who is rich in mercy." "How beautiful is the expression," writes Miss Marsh. "If God had not been rich in mercy I should have long ago exhausted it."

## Science and Art.

It is proposed to utilize the power of the Great Falls of the Potomac to light the streets and residences of Washington by electricity.

A report of the operations of the Bureau of Ethnology says that Frank H. Cushing, who is among the Zuni Indians, has discovered, fifteen miles from the village of Bardeto, a long line of caverns used by the ancestors of the Zunis as sacrificial depositories. From these he has obtained over two hundred ancient relics, comprising sacrificial plume-sticks, decorated prayer-slates, or altar tablets, bows and arrows, basket work, and other fabrics of the prehistoric inhabitants of the valley.

During the forthcoming International Exhibition to be held at Nice, M. Tosselli will exhibit a submarine observatory, of which the following description is given in *Engineering*:—It is made of steel and bronze to enable it to resist the pressure of water at a depth of 120 metres, nearly 160 pounds to the square inch. The vessel is divided into three compartments, the upper for the commander, to enable him to direct the observatory, and give explanations to the passengers who, to the number of eight, occupy the middle compartment. They have under their feet a glass plate enabling them to see the bottom, with its corals, fishes, grass, etc. The third compartment contains the buoyant chamber, and can be regulated at will. As the sea is dark at the depth of seventy metres, the observatory is to be lighted by electricity, and a telephone communicates with the surface."

AN ENGLISH INVENTION.—The Pall Mall Gazette describes a new telephone which Mr. Arthur St. George, an English inventor, has just patented. Supplementary to the telephone itself, is a contrivance which will, it is stated, not only record every description of conversation carried on through the instrument, but will reproduce the words at any future time. A circular plate of glass is coated with collodion and made sensitive as a photographic plate. This is placed in a dark box, in which is a slit to admit a ray of light. In front of the glass is the telephone diaphragm, which by its vibrations opens and closes a small shutter, through which a beam of light is constantly passing and imprinting a dark line on the glass. Vibrations of the shutter cause the dark line to vary in thickness, according to the tones of the voice. The glass plate revolves by clock-work, and the conversation, as it leaves the telephone, is recorded on the sensitive plate, the words spoken being fixed and done in photography. The plate can be brought forward afterward, and when replaced in the machine and connected with a distant telephone, will, when set in motion, give back the original conversation.

## Personal.

It is not generally known that Pere Hyacinthe's wife, who accompanies him on his trip to this country, was a Miss Butterworth, of Wisconsin.

Judge Jere Black's life is to be written, and his essays, speeches, and State papers, edited by his son, Lieut.-Governor Black, of Pennsylvania.

Mr. Matthew Arnold is a tall man, with large nose and mouth, brown, mutton-chop whiskers, jet black hair parted in the middle, and slightly bent figure. While in this country he will lecture on Emerson and various social and politicnl topics.

Sir Moses Montefiore, who is almost ninety-nine years of age, though physically somewhat weak, is free from disease of any sort. His intellect and memory are particularly clear, and he takes a very active interest in everything that passes in the world. He usually drives out for an hour when the weather is mild and fine.

Lord Coleridge, Chief Justice of England, who is now on a visit to this country, is exceedingly interesting at first appearance, an attribute which gradually deepens as one continues in his company. He stands six feet three or four inches high, with a heavy, though not ponderous, form. He is past sixty years of age, but looks rather younger. His face is smooth, and he has a very high forehead, with thin grey hair at the sides. He looks more like a bishop than a judge.

Karl I, King of Siam, is a most extraordinary looking man, or rather boy, for he is but twenty years of age. The most remarkable fact concerning him is the inordinate length of his nails, each of which measures about half a yard. This deformity is considered by the Siamese as an attribute of sovereignty, and, of course, reduces the monarch to a state of absolute helplessness. He can do nothing for himself, and is obliged to have recourse in every instance to his aide de-camp.

## Items of Interest.

It is expected that the Washington monument will reach a height of 410 feet before cold weather stops the work, and that it will be completed in the Spring of 1885.

The Mormon settlement of Stringtown, in Idaho, extending from Clifton to Oxford, is five miles long. The homesteaders' residences are within 350 feet of each other, and the farms are mere strips of land about 250 feet in width. The land was taken up in this manner to give every settler a frontage on the public road.

At the State banquet given to the German Emperor in the Palm Garden, at Frankfort, the imperial table was ornamented by a magnificent display of gold plate lent by Baron Rothschild. In the middle was the famous centre-piece purchased from the city of Nuremberg, which is valued at £36,000. The whole service is worth over £100,200.

The Prussian Ministry of Instruction has authorized the keeping of a statistical record of intemperate persons for the purpose of more effectually dealing with intemperance. In their official reports hereafter, all city physicians under the new regulation are to keep an account of the habitual bibbers, who are to have "P" (*potator*) inserted after their names.

The Director of the Mint reports that during the fiscal year ending June, the circulation of gold coin increased $36,437,000, and silver $28,642,000. The gold coin in the Treasury increased $49,860,000 and silver $25,297,000. The amount of gold certificates outstanding, however, were greater by $54,708,000 than at the close of the fiscal year of 1882, and the amount of silver certificates greater by $18,114,000.

The little one-story house in which the late Joseph Smith dictated the Book of Mormon to his scribes, Harris and Cowdry, is still standing on the north bank of the Susquehanna River in the little Pennsylvania city of that name. It is, however, in such a dilapidated and rickety condition that it threatens to fall down about the ears of ex-Sheriff McCune, who occupies it.

Secretary Folger is reported as saying: "We continue to have an overflowing Treasury, and more money than we know what to do with. Our balances are now upward of $150,000,000, and the revenue continues to pour in to the amount of $100,000 a day. There is but one thing to do, and that is to call in the three per cents.; although this meets with very decided opposition in Wall street."

Postmaster-General Gresham has made the following ruling:—

The reduction on the 1st instant of the domestic rate of postage from 3 to 2 cents reduced also from the same date from 6 to 4 cents per half-ounce the "double postage" charge made in pursuance of section 3,913 Revised Statutes upon letters for delivery in the United States, commonly called "ship letters," which are conveyed to this country by vessels not regularly employed in conveying mails.

In the United States during the past year 289,190,783 persons (nearly six times the total population of the country) were transported on 107,000 miles of railway. The total number of persons killed on the road was something over 4,000. In Europe in 1881 scarcely 180,000,000 passengers were transported over 172,804 miles of railway. The European railways in 1881 killed 6,500 persons. In America the ratio of travellers per mile is as 2,800 to 1; in Europe it is only 900 to 1.

The extreme effort made to support the Mikado's authority in Japan is shown by the following story:—There is a law against defacing any picture of the Mikado. A teacher in one of the Kobe schools was troubled by some of his unruly scholars looking at a card, and after he had become somewhat excited he succeeded in seizing it, and at once tore it in pieces. One of the boys exclaimed that it was a picture of his Majesty. The teacher saw at a glance that he had committed a horrible crime. He immediately ran away, but in due time was taken, tried, and sentenced to imprisonment.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE PHILOSOPHICAL BASIS OF THEISM, by Samuel Harris, D.D., LL.D. New York: Charles Scribner's Sons. Pp. xvii and 564. Price, $3.50. For sale by E. Claxton & Co.

The agnosticism of the day has compelled renewed attention to the foundations of theistic belief. Agnosticism does not say, there is no God; but, that if there is a God, we cannot know Him. Practically, though not theoretically, it is atheism. We need not wonder, therefore, at the number of works issuing from the press in defence of theism. The latest is this by Prof. Harris. Let no one, however, be misled by the title. It is not designed to present in detail the evidence of the existence of God, but to discuss the preliminary philosophical questions pertaining to the reality, processes and limits of human knowledge, and to the constitution of man as a personal being, in order to ascertain his capacity to know and serve God, to meet the objections of skepticism, agnosticism and materialism, and to vindicate the principles on which the defense of theism must rest. This design the author has carried out in an able manner, by discussing such questions as: "Have we knowledge of God? What are the sources of this knowledge? How can we vindicate its reality and validity against objections?"—questions which lie at the basis of all Doctrinal Theology. The author is well fitted for his task. He is intimately acquainted with the whole range of modern psychological, ethical and metaphysical thought: he thinks profoundly and clearly; he writes vigorously, often with much beauty; so that the perusal of his book affords pleasure as well as profit.

BIBLICAL STUDY, its Principles, Methods and History, by Charles Augustus Briggs, D. D. New York: Charles Scribner's Sons. Pp. xv and 506. Price, $2.50. For sale by E. Claxton & Co.

The need of a suitable introduction to biblical study has long been felt, which need, we are happy to say, is now met by Dr. Briggs in this volume, which gives us, in brief and compact form, a general survey of the entire field from a historical point of view. It is not what is technically called an Introduction to the Books of the Bible. It is in some respects more, in other respects less than this, entering less into detail on special questions, but covering a larger ground. It is rather of the nature of an encyclopædia of biblical science, treating in twelve chapters of the Advantages of Biblical Study; of Exegetical Theology; of the Languages of the Bible; of the Bible and Criticism; of the Canon of Scripture; of the Text of the Bible; of the Higher Criticism; of the Literary Study of the Bible; of Hebrew Poetry; of the Interpretation of Scripture; of Biblical Theology; and of the Scriptures as a Means of Grace. The historical treatment is to be especially commended. The reader is made acquainted with what was thought and written on each question in past ages, and is thus led to appreciate the present state of the question. On each topic the latest discussions come to view. The author stands in the front rank of biblical scholars in America. "With an implicit faith in the God of the Bible and the power of grace contained in the holy Word; and with an unwavering recognition of the supreme excellence of the written Word, as the mirror of the eternal Logos; and with an entire submission to its authority as supreme over all doctrines of men or ecclesiastical decisions"; and yet exercising "the freedom which characterizes the biblical authors, the fathers, the reformers and the Puritan sires," few men are better fitted by education and experience to handle this subject in a satisfactory way. The book is a valuable contribution to theological science. It would be well adapted as a text-book in Theological Seminaries. It should at least find a place in the minister's library. An important feature of the volume, which must not be left unnoticed, is its Catalogue of Books of reference for biblical study, covering 60 pages. It may be of interest to the readers of the MESSENGER to know that the last chapter on *The Scriptures as a Means of Grace* is the address delivered by the author before the Theological Seminary at Lancaster May, 1883.

DREAM LIFE: A Fable of the Seasons by the Author of Reveries of a Bachelor. New York: Charles Scribner's Sons. 1884. Pp. 282. Price, $1.25. Wet Days at Edgewood with Old Farmers, Old Gardeners and Old Pastorals, by the Author of My Farm at Edgewood. Charles Scribner's Sons. 1884. Pp. 324. Price, $1.25.

We recently called favorable attention to "Reveries of a Bachelor, a Book of the Heart," and "Seven Stories, with Basement and Attic," by Donald G. Mitchel (Ik Marvel), and now we take pleasure in announcing two additional volumes by the same author. They are part of the uniform edition of Mr. Mitchel's works promised by the publishers, and are printed on excellent paper, with original cloth binding.

To those who read "Dream Life" years ago, the simple announcement of its reappearance in a new dress will besufficient to call up an old joy. We well remember the pleasure with which it was read and spoken of at the time of its first appearance, and we are sure that the enjoyment has not palled on the public taste, and that many new readers have a treat in store for them. The book is an expression of tender feeling without sickly sentimentality, and for that reason will retain its hold upon the public mind and heart. Washington Irving showed his appreciation of it by expressing his gratification at having it dedicated to him, although averse to literary oblations.

"Wet Days at Edgewood," as the full title quoted above indicates, treats of other themes for which the author has a taste, but they have an intimate relation with home life and will give many helpful suggestions.

THE MERRY ADVENTURES OF ROBIN HOOD, of Great Renown in Nottinghamshire. Written and Illustrated by Howard Pyle. 1 vol., 4to. Full embossed leather, antique, from the author's designs. Pp. 296. $4.50.

This superb book is unquestionably the most original and elaborate ever produced by any American artist. Mr. Pyle has told with pencil and pen the complete and consecutive story of Robin Hood and his merry men in their haunts in Sherwood Forest, gathered from the old ballads and legends.

There is something thoroughly English and home-bred in these episodes in the life of the bold outlaw. His sunny, open-air nature, his matchless skill at archery, his generous disposition, his love of fair play, and his ever present courtesy to women, form a picture that has no counterpart in the folk-lore of any other people. But it has other claims to notice in the admirable illustrations which Mr. Pyle has strewn profusely throughout his book. These pictures set forth most graphically every eventful scene in the narrative, and they are in perfect keeping with the story, even to the smallest detail. In them the persons of Robin Hood, Little John, Will Stutely, the Sheriff of Nottingham, Allan-a-Dale, Queen Eleanor, Friar Tuck, and all the rest, become as familiar as their names and characteristics.

The rich leather binding and general make-up of the book deserve more than passing mention. Every detail has been carefully wrought out by the author, and the exterior of the volume is in perfect keeping with its contents. The elaborate chapter headings, initial letters and vignettes are especially noteworthy specimens of this form of decoration.

FRENCH CELEBRITIES. By Ernest Daudet and others. Translated by Francis W. Potter. A series of pen-portraits of the most eminent Frenchmen of our day, given us by their contemporaries.

It would be difficult to name seven men more representative of French genius in different fields than Marshal de MacMahon, Leon Gambetta, Jules Grevy, Louis Blanc, Charles de Freycinet, Victor Hugo, and Ferdinand de Lesseps, whose careers are here delineated. The volume has the merits of the best modern French literature, being crisp, clear and animated. The several narratives are especially interesting at this time to the American reading public from the prominence given these Frenchmen in the daily press. Published in Funk & Wagnalls' Standard Library, No. 99. Price, 15 cents.

WORTHINGTON'S ANNUAL: A Series of Interesting Stories, Biographies, Papers on Natural History; for the Young. Illustrated with upwards of 300 Engravings by the best authors. New York: R. Worthington, 770 Broadway.

In the preparation of the volume, the design has been to give to children of all ages a greater amount and variety of entertaining reading, and at the same time a greater number of fine engravings, than has ever before been put together in similar form. The result is the production of a book of the approved quarto shape, which will be a formidable competitor among books of its class for the admiration of the little folks. It has more than four hundred engravings, beside a liberal number of colored plates, all by eminent artists, and all of that special character, in subject and treatment, which captivates the fancy of children. The most interesting phases of child-life, and of animal life, strange scenery, thrilling adventure, the curious things in nature, and the wonderful achievements of science and art, are all portrayed by masterly hands, and each picture instructs, while it pleases. The same may be said of the text, which has been furnished by many American and English authors, all more or less noted as writers for children. Within and without, the book will be wholly pleasing to children, and will meet the demands of the most critical parent.

THE GUARDIAN, a Monthly Magazine for Young Men and Women, Sunday-Schools and Families. Rev. J. H. Dubbs, D. D., Editor. November, 1883. Contents: History of the Hymns, by Rev. H. M. Kieffer; A Legend of Cologne, by the editor; Dignity, by R. H. Schively; Beginnings of the Reformed Church, by the editor; Autumn Leaves, by Ambrose M. Schmidt; A Scotch Museum, by the editor; Success in What; Ballade of Different Things: Sustained Usefulness; Advice to a Boy; Husbands and Wives; He was the Man; Lincoln and the Pig; The Blessed Master. Our Cabinet: A Missionary's Certificate; Old Time Plagiarism; Fairy Rings; The Ages of Man; An Anecdote; Our Book Table; Shadowed Homes; Only Wait; Be of Good Cheer. Sunday-School Department: Flowers in Sunday-school; Black-board Exercises; To Myself; Secure; Run the next Mill by Water; Have Courage; Power of Example; Map of the Holy Land; Order of Services; Lessons for November. Philadelphia: Reformed Church Publication Board, 907 Arch Street.

COPP'S U. S. SALARY LIST AND CIVIL SERVICE RULES. Our many readers will welcome the solid information contained in the 160 pages of this recently-issued book. It is prepared by Henry N. Copp, a lawyer of Washington, D. C. All the Government salaries are given from President Arthur's $50,000 to postmasters with $500, officials of the Treasury, Interior, War and Navy Departments, Custom Houses, post offices, and fully 20,000 federal offices arranged by States and Territories. Specimen examination questions for admittance to the Civil Service throughout the country are added. The price of the book is only 35 cents.

In illustrations, important articles, and American fiction, the November CENTURY attempts to raise its own standard of excellence—a significant way of beginning the new magazine year. Among the engravers of the number, five are women, who contribute seven engravings. In technical skill, Mr. Cole has hardly surpassed the full-page engraving of Wyatt Eaton's portrait of Modjeska, accompanying a study of Modjeska's Shaksperian characters, by J. Ranken Towse. T. Johnson's engraving from Thomas Sully's portrait (owned in Philadelphia) of Queen Victoria at the age of nineteen, is the frontispiece of the number; also, with Mrs. Oliphant's sketch of the Queen, is printed a copy of a recent portrait. Mrs. Oliphant's paper is valuable for its analysis of character, which is interestingly shown, also, in several anecdotes of Queen Victoria's courtships and of her attention to public affairs. A particular interest attaches to Cole's engraving of the full-page portrait of Tourgueneff, since it is an authentic likeness from life, painted within the last two years by E. R. Butler, specially for THE CENTURY. Alphonse Daudet contributes reminiscences of "Tourgeneff in Paris," the paper having been written last early summer. Besides affording a charming estimate of the Russian novelist as author and man, by the leading modern French novelist, it gives a delightful view of literary fellowship in the French capital ———An important contribution to the history of the war, and a most entertaining anecdotal paper withal, is the account of "The Capture of Jefferson Davis." It is by Burton N. Harrison, Esq., of the New York bar, who was the Confederate President's private secretary, and accompanied Mr. Davis and his family, with the leading members of the Confederate government, in their flight from Richmond.———Charles Dudley Warner's recollections of "The Bull Fight" in Spain are impressive for the evident fidelity of the description and the picturesque and humorous treatment. Robert Blum's drawings are striking for the same qualities expressed with the brush. "An American Artist in England" is a sketch, by Mrs. Schuyler Van Rensselaer, of Winslow Homer's career, illustrated by his recent English drawings, which have been engraved for this paper by T. Cole, two of them being full-page illustrations. "Glimpses of Paris," by J. D. Osborne, is profusely illustrated by E. R. Butler. We learn from it that the French are weary of "French flats," and what traits of national character—not all of them lovely—are revealed in their daily life. John Burroughs's study of "Nature in England" is illustrated in a sympathetic spirit by Alfred Parsons. Lafcadio Hearn writes of "The Scenes of Cable's Romances," with enthusiasm and personal knowledge; Joseph Pennell etches them.———A matter of greater moment, however, than the scenes of Cable's romances is the opening chapters of Cable's new romance, "Dr. Sevier." Judging from the beginning, in the November number, it promises to be his most humorous and artistic novel. Reality and ideality appear in it blended with poetic art. In the fourth part of the "Bread winners" the unknown author gives fresh evidence of a bold, firm hand and a grasp on real life. In "Open Letters," Edward J. Shriver dissents from the view of trades-unions and their members, given in the novel, and the author disavows any intention of identifying Offitt and his friends with the trades-unionists. A two-part novelette by Henry James, "The Impressions of a Cousin," is begun; also the first part of sketches from a Californian mountain, entitled "The Silverado Squatters," by Robert Louis Stevenson, author of "The New Arabian Nights." "Mrs. Knollys," by the author of "Guerndale," is the short story of the number.———The poetry of the number is contributed by Emma Lazarus, John Vance Cheney, Richard Watson Gilder, Juliet C. Marsh, H. H., Helen Gray Cone, Robert Underwood Johnson, George A. Hibbard; and in "Bric-a-Brac," by James A. Macon, Bessie Chandler, Frank Dempster Sherman, and others.———In "Topics of the Time," "Open Constituencies" and "Is the Old Faith Dying?" are discussed editorially. Professor H. A. Beers writes in "Open Letters" of "Matthew Arnold in America," and G. Federlein of the outlook for "Operas in New York."

ST. NICHOLAS for November is the first number of a new volume, and is full of promise of good things for the coming year. Louisa M. Alcott has the first half of a bright story called "Sophie's Secret"; J. T. Trowbridge contributes a thrilling biographical sketch of Captain Mayne Reid, whose serial story "In the Land of Fire" begins in the Christmas issue; and Frank R. Stockton furnishes one of his inimitable fairy tales, entitled "The Beeman and his Original Form." Then, appropriate to the Thanksgiving season, is a down-east sketch by Hezekiah Butterworth, with the taking title, "A Thanksgiving Dinner that Flew Away," in which the humorous and pathetic are pleasantly blended; while E. S. Brooks, in "The Little Lord of the Manor," writes of the final evacuation of New York by the British, just one hundred years ago. Another article of much more than ordinary historical interest is the paper on "The Origin of the Stars and Stripes," in which the author, Edward W. Tuffley, here for the first time satisfactorily explains the reasons for the adoption of those world-famed emblems for our national banner and coat-of-arms. There is also, in time for production during the holidays, a cleverly written and easily produced Christmas play, called "Among the Pines." Sophie Swett tells a very funny story about "The Gentleman from China"; W. O. Stoddard, author of "Dab. Kinzer," "Among the Lakes," and "Saltillo Boys," begins another six months serial, entitled "Winter Fun." Natural history receives due recognition in accounts of some "Benevolent Birds" and the polar hare, with illustrations by Nugent and Beard. A varied assortment of verses, jingles, and short stories, with pictures by Birch, Smedley, Bolles, Share, Edwards, Rose Mueller, D. C. Peters, and others, completes the number.

LITTELL'S LIVING AGE. October 27, 1883. Contents: The Religion of the Paris Ouvrier, British Quarterly Review; Poor Little Ones, conclusion, Chambers' Journal; Some Things of Old Spain, and Along the Silver Streak, conclusion, All The Year Round; Lord Beaconsfield's Character, Temple Bar; Contemporary Life and Thought in France, Contemporary Review; The Expediency of Killing Eminent Men, and Extinct Miseries of Human Life, Saturday Review; The Cause of the Weakness of French Negotiations, Economist; and choice selections of poetry.

INTERESTING AND USEFUL CATALOGUE. A very instructive catalogue, embracing sixteen thousand items of goods in one hundred and fifteen different lines (with explanatory reading matter, will be sent, prepaid, by John Wanamaker, Philadelphia, after November 1st, on request by postal. This is a capital reference volume.

## Married.

At Rockwood, Oct. 23, by Rev. W. W. Deatrick, Miss Lily M. Buckman, of Rockwood, Somerset county, Pa., to Mr. George N. Cupp, of New Haven, Fayette county, Pa.

On the 18th of Oct., at the parsonage, by Rev. A. R. Thompson, Mr. John Houck to Miss Sarah A. Hess, both of Centreville, Northampton county, Pa.

## Obituaries.

CORRECTION.—In the obituary notice of Miss Lizzie Sechler, the MESSENGER, Oct. 10, her name is given as Lizzie Lechler, instead of Sechler. Owing to her long service of the Church, in St. Paul's Orphan Home, I desire the correction to be made. PASTOR.

### Tribute of Respect

To the memory of William H. Hartzell, who died on the 19th of October, by the teachers of the Third Street Reformed Sunday-school, Easton, Pa.:—

WHEREAS, God in His providence has removed one of our number, William H. Hartzell, in the prime of life, from this scene of earthly labor and trial, therefore

*Resolved*, That we humbly bow to the will of God, believing that "He doeth all things well."

*Resolved*, That we bear testimony to the uniform, consistent, Christian conduct of the departed, and his fidelity as a teacher in the school.

*Resolved*, That we communicate to his surviving widow and relatives an expression of our heartfelt sympathy in their sad bereavement.

*Resolved*, That we attend the funeral.

*Resolved*, That these resolutions be published in the Easton *Express* and in the Reformed MESSENGER at Philadelphia.

DR. T. C. PORTER,
JACOB RADER,
JAMES HESS. } Committee.

DIED.—Elizabeth, wife of John Thompson, of Levansville, Pa., Oct. 6, at the age of 64 years and 2 months.

This dear wife and mother and sister was called up higher from this lower world of sorrow and suffering without a moment's warning. She was sitting on a chair engaged in conversation with her daughter on some household employment when she suddenly passed behind the veil. How important it is to be able to put in record here that she made such preparation for this sudden departure as is possible in Christianity. She was indeed a consistent Christian woman, given to hospitality. Invariably in attendance at Divine services, and participant at the Holy Supper when possible, she illustrated the most holy faith she professed. She was faithful unto death, and the crown of immortality, we trust, now encircles her cloudless brow. She was a faithful wife and good mother, as the great grief of her household testifies. May the Lord comfort them, for man cannot. She was a cordial friend of her pastor and his wife, who mourn her loss. She was a helpful and sympathetic neighbor, and the community miss her. May the family have grace to await patiently their reunion with her on the continent of immortality, where God Himself shall wipe away all tears from their eyes.

PASTOR.

Departed this life in Lancaster City, Pa., Oct. 12, 1883, Miss Barbara S. Landis, aged 35 years, 4 months and 17 days.

Our departed friend and sister in the Christian faith was received into the full communion of the Church of Christ in the rite of confirmation at Heller's Church, Lancaster county, Pa., by Rev. D. W. Gerhard. About six years since, she transferred her membership by letter to the First Reformed Church of Lancaster, in whose fellowship and communion she lived an exemplary Christian life, until the Lord in His mysterious providence suddenly translated her from the toils and conflicts of the Church militant into the glories and joys of the Church triumphant. Her end was calm, peaceful and hopeful. On Sunday P. M., the 14th inst., her funeral services were held in the Heller's Church, on which occasion a very large congregation of sorrowing friends and relatives were present. The services were conducted by her pastor, who spoke words of comfort and hope. May the Lord sanctify her loss to the spiritual welfare of her bereaved kindred, and enable them to follow her faith and at last to enter into her joy!

DIED.—Charles Framton, son of Mr. and Mrs. Folk, near Levansville, Pa., at the age of 4 years and 18 days.

Charles will not remain a boy, but will grow into the crowning glory of manhood in the Lord, in whom he died. PASTOR.

DIED.—Sept. 25th, at Mechanicsville, Lancaster county, Pa., Samuel Martzall, aged 73 years, 11 months and 14 days.

DIED.—In Union township, Schuylkill county, Pa., Oct. 14, 1883, Mr. Solomon Ladig, aged 69 years.

He was a good member of the Reformed Church. On the 18th his remains were taken from his late residence to St. Paul's Church, attended by a large concourse of friends and neighbors. The occasion was improved by his pastor from Isa. 60: 20, after which his remains were laid in a neatly-made grave near the church.

DIED.—In East Union township, Schuylkill county, Pa., on the 15th of October, 1883, Albert Francis, infant son of Mr. Andrew Lorah, and his wife, aged 6 months and 15 days. W. B. S.

# Religious Intelligence.

### At Home.

Rev. Henry C. Potter, D. D., was consecrated Assistant Bishop of the Diocese of New York on the 20th, in Grace Church, New York City. Dr. Randolph was consecrated Assistant Bishop of Virginia, in Baltimore, during the week.

The Presbyterian Synod of New York, which met last week in Madison Avenue Church, comprises 1,000 ministers, 700 churches, 29 Presbyteries and 133,000 communicants. It covers the state of New York and all of New England.

Rev. W. E. Witter and wife, Rev. S. W. Rivenburgh and wife, Rev. Charles E. Burdette, and Miss Ulyssa B. Johnson, Missionaries of the American Baptist Missionary Union, embarked for India, on the steamer Furnessia, on Saturday, October 13. Services appropriate to their departure were held in the Madison Avenue Baptist Church, in New York city, on Friday evening, October 12.

A permanent fund to aid in the education of the sons of Baptist ministers, at Richmond College, in Virginia, has been commenced. Mrs. Maggie E. Davidson, of Rockbridge county, Va., has sent her bond for $1,000 to Rev. C. H. Ryland, D. D., the Financial Secretary of the College. It is hoped that a similar fund may be raised for the education of sons of ministers at the University at Lewisburg, in Union county, Pa. A friend of the cause suggests that one or more scholarship be founded by each Baptist Association in Pennsylvania.

In commemoration of the 400th Birthday of the Great Reformer, a Luther Jubilee will be held on Saturday, November 10, at 2 P. M., at the American Academy of Music, Broad and Locust streets, Philadelphia. The net result is for the Building Fund of the New York Theological Seminary. A chorus of 400 members of the English, German, and Swedish Lutheran churches, a Sunday-school chorus of 500 select scholars, the Germania Orchestra, led by Charles M. Schmitz, Esq., and addresses by Rev. W. J. Mann, D. D., of Zion's Church, and Rev. G. F. Krotel, D. D., of New York, will constitute a part of an appropriate programme. Seats can be secured at the Piano Rooms of C. T. Heppe, No. 1106 Chestnut street, from 9 A. M. to 5 P. M. Prices of Secured Seats, Amphitheatre, 50; Family Circle, $1.50, and Balcony and Parquet Circles, $3.

The following circular has been issued by the United States Evangelical Alliance, under date of New York, October 16th, 1883.

The Evangelical Alliance of the United States, in concert with similar organizations in various parts of the world, invites all the people of this land who rejoice with them in the possession of civil and religious liberty to join in celebrating the 400th anniversary of the birthday of Martin Luther, November 10, 1883.

The Alliance has no ecclesiastical relations with denominations or sects, but, holding to the supremacy of the Word of God, and defending everywhere the right to liberty of conscience and freedom of worship, it seeks to extend the blessings of the Reformation.

The approaching anniversary affords a fit occasion for the American people to contrast the condition of the world before and after the Reformation, and to study the instruments and principles by which God promotes the progress of His Kingdom.

Our whole national life is bound up with civil and religious freedom. Without liberty of conscience and the right of private judgment, there can be no free government. Hence the need of *constant vigilance in guarding and defending the* great principles, which were vindicated by the Reformation.

As the 10th of November falls this year on Saturday, the Alliance would respectfully suggest that meetings be held on that day where convenient; and pastors are respectfully invited on the following Lord's Day, November 11th, to bring before the people in sermons or other addresses the value and blessings of the Reformation and of those quickening doctrines of life and of duty to which it reawakened the world. Our gratitude to Almighty God for that deliverance from the bondage of error and superstition, and our sense of the unspeakable value of an unfettered Bible and freedom of conscience will find fit expression in the celebration of an event that marks the emancipation of the mind of man and the rise of free institutions.

In many places of the Old World arrangements are made for great assemblies of the people to listen on that day to appropriate instruction, and with prayers and psalms to make expression of gratitude and joy. In such celebrations the people of the United States have equal reason to join.

By order of the Executive Committee of the Evangelical Alliance of the United States:

John Jay, President. S. Irenæus Prime, Philip Schaff, Corresponding Secretaries. Wm. M. Taylor, A. C. Wedekind, G. W. Samson, R. H. McKim, O. H. Tiffany, Marvin R. Vincent, C. F. Deems, Hon. Secretaries.

### Abroad.

A building costing £3,000 has been erected in Manchester, Eng., and is to be used as a Sunday Ragged School. The principal hall will accommodate 500 children. It is in a crowded and somewhat neglected neighborhood.

The question whether or no he has the right or power to appoint a successor to the late Bishop Colenso, of Natal, has for some time engaged the attention of the Archbishop of Canterbury. Natal, however, has an ecclesiastical community district from the English Church, and hence it is considered probable that no Bishop can be appointed by the head of the English Church.

At the Centennial Conference of the Evangelical Alliance, which was announced to be held in Norwich, Eng., on the 16th, 17th and 18th inst., the following subjects were to be considered:—"The Religious Indifference Existing Among Various Classes," "The Public Ministry of the Word of God," "The Influence of Martin Luther Upon the Protestant Reformation, and the Present Condition and Needs of the Reformation Churches." Among those who were to take part in the work before the Conference were Lord Polwarth, the Rev. Dr. Oswald Dykes, the Rev. Dr. Stoughton, the famous ecclesiastical historian, the Rev. Prebendary Anderson, and others.

Very encouraging reports come from the mission schools in Cairo, Egypt, Protestant and Catholic alike sharing in the good fortune consequent upon the religious awakening. England, Scotland, and the United States have all had flourishing stations in the Egyptian capital, and not the least encouraging feature of the missions has been the success which has attended the schools. The young Arabs attend the schools in large numbers, and make satisfactory progress. The Arab girls, it has been remarked, show great aptitude in learning, and the testimony of visitors is that in time the schools must effect a great revolution in the home life of the people. From some recently published statistics it is gathered that the schools have not suffered from the recent troubles. In the English schools there are 700 scholars; in the American school there are 400. These are all Protestants; but, as stated above, the Catholic schools are also prospering in proportion to their number.

The Free Church is one of the religious institutions which has sprung up in Italy of late years. The congregations are numerous, the Free Church finding special favor in the large centres of population. In matters of doctrine the Free Church approximates closely to the ancient churches of the Waldensians. Arrangements, it appears, have been made for a union of these bodies. The union will give the Free Church a historical connection with the Reformation, while it will give great strength to the long-persecuted Church of the Vaudois. In their separate state both Churches have commanded attention and sympathy, and obtained support from the Protestant Churches of the United States and Great Britain. The United Church will be in less need of help, but for some time to come it may be taken for granted it will not be left uncared for. As an evidence of the leaning of the Italian Church, it may be mentioned that the study of the English language has been made imperative on the students of the Vandois School of Theology at Florence.


The use of a good soap is certainly calculated to preserve the skin in health, to maintain its complexion and tone, and to prevent its falling into wrinkles. Ivory Soap is an article of the most careful manufacture, and the most agreeable and refreshing of balms for the skin.

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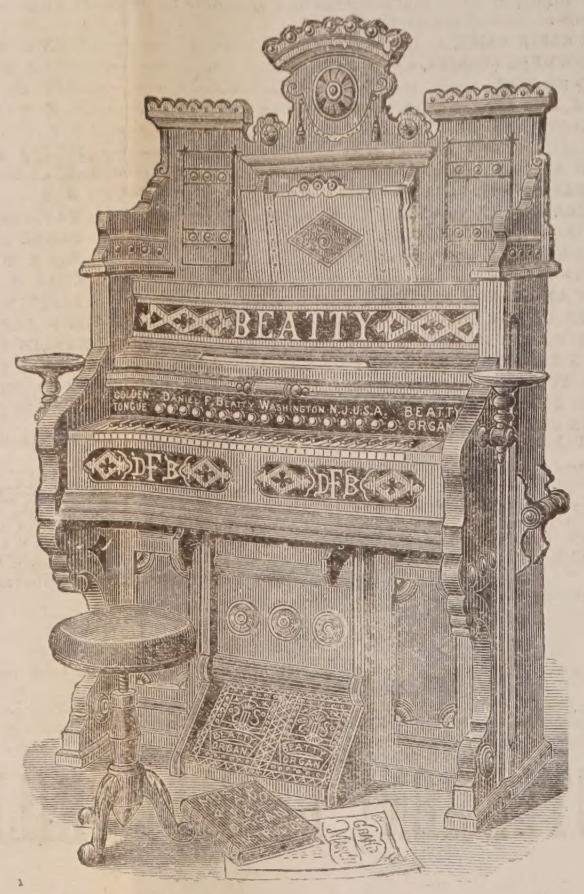


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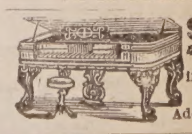

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## PHILADELPHIA MARKETS.

### Wholesale Prices.

MONDAY, October 29, 1883.

FLOUR.—We quote super at $3@3.50; winter extras at $3.75@4; Pennsylvania family at $4.87@5.12; Ohio and Indiana do. at $5.10@6; St. Louis and Southern Illinois do. at $5 25@6; Delaware do. at $5 35@5.85; winter patent at $6@6.75; Minnesota clears at $5.25@$5.62; do. straight at $5.70@6.12½, and do. patent at $6.37@7. Rye Flour was a shade lower again, with sales of 150 barrels at $3.55@62, as to quality. Buckwheat Flour was quiet and steady at $4.25@4.50 ℔ 100 lbs. as to quality, for new.

WHEAT.—Sales of 600 bushels No. 1 red in grain depot at $1.12; 1200 bushels No. 1 Pennsylvania do. in grain depot at $1.13; 6000 bushels No. 2 Delaware red in elevator at $1.09½; 600 bushels No. 4 red in elevator at 92c.; 1200 bushels No. 3 do. do. at 99c.; 2000 bushels No. 2 red early at $1.06.

CORN.—Sales comprised 600 bushels No. 3 mixed in Twentieth street elevator at 55c.; 2000 bushels do. track and grain depot at 55½c.; 2 cars do. at 56c., with steamer mixed quoted at 56@56½c.; 1200 bushels sail yellow in grain depot at 62½c.

OATS.—Sales of 2 cars No. 3 mixed at 34c.; 1 car rejected white at 34c.; 1 car No. 3 white at 35c.; generally quoted at 34½@35c.

REFINED SUGARS were dull and weak at 8¾c. for powdered; 8 7-16c@8 9-16c., as to brand, for granulated; 8⅜c. for crystal A, and 8c. for confectioners' A.

PROVISIONS.—We quote Mess Pork at $12@12 25 for old and $14@14.50 for new; shoulders in salt at 5@5½c. for old; new at 5⅞c.; do. smoked, 6½c.; pickled shoulders at 7@7½c.; do. smoked at 8@8½c., and smoked salt bellies, 10@10½c Loose butchers' Lard, 7¼@7½c.; prime steam do. $7.75@7.87; city refined do., $8 75. City Tallow in hogsheads at 7½@7 9 16c. Beef Hams at $20@20.25; smoked Beef, 15@16c.; sweet pickled Hams, 13½@14c., as to average: smoked do., 15½@16c. Extra India Mess Beef in tierce-$21 50@22; city family do. in barrels, $13@13.50; do. packet, $12@12.50.

POULTRY.—We quote mixed lots at 10c; nearby old hens, 11c., and choice large-sized Springers, 11c. Ducks, 10@11c. Dressed Poultry was in fair demand and steady, but supplies were ample. We quote Chickens, choice, 14@15c; do. good, 13c.; do. poor and neglected, at 11@12c. Dressed Turkeys, choice, young, 15@17c.; do. do. old, 14@16c. Ducks, 13@14c.

BUTTER.—We quote Pennsylvania and Western fresh creamery extras at 29@30c.; do. firsts 25@27c.; imitation creamery at 22@24c.; Bradford fresh tubs, 26@27c; do. dairies entire, 24@24c. for extras; June creamery nominal at 22 Western dairy choice, 20@22c.; common shipping grades, 8@9c., as to quality; fair bakers' stock, 10@13c.; rolls, extra Ohio, 22@24c.; do Pennsylvania extra, 20@22c; do. firsts 16@18c prints, fancy, 32c.; good to choice, 27@30c.; fair, 20@25c.

CHEESE.—Quotations were: New York full cream choice at 12½@12¾c.; do. fair to good, 11¾@12¼c.; do. night skims, 10@11c.; Ohio flat fine, 11¾@12c.; fair to good, 10¾@11¼c.; Pennsylvania part skims, fancy, 7c.; do. fair to prime, 5@6c.; do. skims, choice, 4½c; and poor to fair, 1@3c.

EGGS.—Sales of fresh Western at 28c.; Pennsylvania at 30c.

PETROLEUM.—8¼@8⅝c., as to test, for refined in barrels and 10⅛c. for do. in cases.

HAY AND STRAW.—We quote choice North Pennsylvania Timothy at $16.50; do. Western and York State, $15@15.50; medium Western $12@14, and Clover mixed, $10@12. Rye Straw was steady at $13@13.50 ℔ ton.

SEEDS.—Clover at 8@9c. ℔ lb for good to fancy. Timothy, $1.45 ℔ bushel for pure.

FEED.—Sales of 3 cars prime Western winter Bran on track at $16.50; 3 cars do. do. in sacks at $18, including sacks; 3 cars choice winter Bran to arrive stopped off at $16.75, and 1 car fair white Middlings spot at $22.50.

### Live Stock Prices.

The receipts for the week were: Beeves, 3000 sheep, 14,000; hogs, 7500. Previous week—Beeves, 4000; sheep, 14,000; hogs 6,500.

BEEF CATTLE were in light supply and prices advanced ¼c. on all good stock and ½c. on the lower grades. Quotations: Extra, 6½@6¾c good, 6@6¼c.; medium, 5¼@5¾c.; common, 4@5c.

CITY DRESSED BEEVES were active and close at 7¼@9½c.

DRESSED SHEEP were active and closed at 7@9½c. Lambs at 10@12½c.

FAT COWS were dull at 3@4½c.

HOGS were fairly active at a slight decline, although advices from Chicago show an advance. Quotations: Extra, 7½c.; good, 7⅜c.; medium, 7¼c.; common, 7@7¼c.

MILCH COWS were scarce and higher at $40@85.

SHEEP AND LAMBS were rather active for the good grades, which were scarce and firm, while common stock was in full supply and not wanted even at a sacrifice. Quotations: Extra, 5c good, 4¼@4⅜c.; medium, 3½@4c.; common, 2½@3¼c; lambs, Chester County, 5½@7c.; do. Western, 3@6½c.

VEAL CALVES were active at 6@8½c.

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"CHRISTMAS AT THE PINK BOARDING HOUSE," a two-part story, by H. H.
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